

OF THE
FOURE LAST
AN **D**
GREATEST THINGS:
Death, Heaven
Judgement, and Hell.

The Description of the Happinesse of Heaven, and misery of Hell, by way of Antithesis.

W I T H

The way or means to passe through Death, and Judgement, into Heaven, and to avoid Hell.

By **WILLIAM SHEPHEARD, Esquire.**

Revel. 21. 7, 8.

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L O N D O N,

Printed by *Gartrude Dawson* for *Giles Calvert*, and are to be sold at his Shop, at the West end of *Pauls*, at the signe of the Black-Spread-Eagle, 1649.

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FOR THE PROMOTION OF SCIENCE AND ART
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To the Right Honourable, the Knights, Citi-
zens and Burgesses of the Commons House
of PARLIAMENT.

Worthy Gentlemen,

When the World was shaken by *Adam's* sin, God secured it by the promise of his Son. When *Canaan* was distressed by the *Midianites*, he sent his servant *Gideon* a Saviour to it. Now *England* is distracted, and her foundations out of course, he hath raised you up (the unwearied Worthies of our Nation) to repair the breaches, and settle the foundations thereof. A work albeit very honourable, yet (as your selves have very well experimented) very hardly accomplished. For what from the rage of professed adversaries, the inconstancy, ingratitude, ignorance, and wilfulness of seeming friends, blinded with their own unruly passions, whereby they have foolishly mistaken the men and their meaning; Your selves have been sometimes by the mutinous distempers of the common multitude brought into great perill of destruction: those whom you have layed, & who for your safety ought to have sacrificed themselves, being willing to have you destroyed and sacrificed. But unsearchable providence (hitherto your Sanctuary amidst these perils) hath wheeled and driven on (though in som-

The Epistle Dedicatory.

what a dubious method) your great Counsels, through your adversaries attempts. And its often appearing for you and your Armies (as from under a Cloud) doth assure my self, & the many thousands that love and honour you, that a work carryed on with so many hands and hearts ; so much prayer, life and spirit ; so much faith and patience, cannot by the rage of man (which in all times hitherto hath praised God) be disappointed of its end.

Psal. 76. 10. And now Right honourable, such this providence hath given you, in appearance, some hope of a little breathing time. I crave leave humbly to present you with this smal Treatise of the four last things, *Death, Judgement, Hell and Heaven*: wherein are plainly but profitably handled things of highest concernment, and therefore well becomming men of choisest imployments. I know your wisdoms and piety need not be minded in whose presence you stand, whose part (in the managing of the weighty affairs of the Kingdom you act, to what strength you are engaged *Math. 12. 26.* for all your glorious, and never to be forgotten deliverances, and to whom ere long for the work you have done, words you have spoken, and ends you have had therein, you must give an account. You need not be minded that for every word you speak, an account must be given by you, who by speaking, one word may make or mar a Kingdom: Wee need not tell you that it is a double crime which is committed

The Epistle Dedicatory.

mitted under the sacred name of authority and greatness; that the sins of great ones in the politique, are as dangerous as pestilent Feavers to the natural body. Shall we minde you (Gods amongst men) that you shall shortly die like men, and that impartiall Death knoweth no faces, that Heaven is the reward of the righteous, *Tophet is prepared of old for Kings*: That you and we must all appear before the highest bar, where all your judgments shall be rejudged, your secrets discovered, and your selves rendered responsible not only for all the good you have not done, but for the evill you have not hindred: have we need to comfort you under your matchlesse labours, and to tell you of *Beds and rest at hand*? you know how to arm your selves against Reproaches, Censures and

Slanders, with the meditation of the day of Revelation Rom. 2.5
When the Lord shall bring to light the hidden things of darkness, 1 Cor. 4.
and then shall every man [that deserves it] have praise of God. Math. 10.
And that there is nothing hid, but shall bee then made known. 23. 26.

These generall truths, and such like as these largely discussed in this Treatise, albeit you do very well know already, and are established in them; yet since the best of men do so easily forget them, and are at some time or other to seek in them; shall I beg leave in these few lines to become your remembrancer thereof? The Lord hath many times (Right Honourable) remembred you in your low estate; his people from all places are mindfull of you, you have

the

The Epistle Dedicatory.

the blessing of many thousand prayers upon you; you are engaged in as acceptable a service to God and good men, as ever any Assembly was; as great expectation there is from you as ever was, from any Parliament of *England*, and as likely you are to have opportunity to render your names renowned to succeeding generations, as ever any Parliament of ours had. There are still those amongst us that would again cast us into the Fire and Water, *Mark 9.22*. And we say to you our Masters, help us, save, or else we perish; If you can do any thing have compassion on this almost expired Kingdome: the Lord grant you may keep back nothing from us that may do us good; and that your own wayes, ends, wils, and interests may be swallowed up in that work you are called unto; and that therein your motion may be like that of the Heavens, intrinsical, and from within swift with the *primum mobile*; but slow with your own: And if herein you may have any furtherance by these plain meditations, it can be no dishonour to you, but will be much honour and comfort to me, who begging pardon for my boldnes and plainnes, Pray, that the God of Heaven will give you all such a spirit as is fratlesse of danger, faithfull to your trust, and successfull in your great work;

which will be the daily Prayer of

You most humble Servants

WILLIAM SHEPHEARD.

To the Reader.

Christian Reader.



How hast here presented to thy view, a plain but profitable Treatise of the four last things, *Death, Judgement, Hell and Heaven*. And these, if they (having respect to Saints or Sinners) were ever needfull and usefull, then in this evil and perilous time: wherein, albeit the foundations of the world seem to shake, and Heaven Luke 21. 5. and Earth to bee passing away; and albeit, there bee trouble amongst the Nations with perplexity, the Sea and Waters roar; insomuch as mens [yea, godly mens] hearts fail for fear, and with looking after the things which are comming on the world: yet iniquity doth abound, and the whole Earth seemeth to be filled with violence and wickednes, and most men live as if there were neither God nor Devil, Heaven nor Hell. It is true, these things are continually sounding in our ears: and is it not as true (and wo and alas that it is so!) they do for the most part, as soon passe through the ears of the hearer, as from the mouth of the speaker? Whence else is it, that wicked men approach to the seat of inquiry: but that they put far from them the evill day? Whence is it that they cry peace, peace, and sing a re-Vox audire per-
rit. quiem to their Souls, with the fool in the gospel; but that they forget that sudden destruction is at hand, and this night their soules may bee taken from them? whence is it, that good mens hearts shake so at the present shaking of things in the world; but that they have forgotten the Kingdome that cannot be shaken? whence is it, that the good and bad both slumber and Thess. 5. 3. 3. Luk. 12. 19, 30. Hab. 2. 17, 18. watch

To the Reader.

watch not ; but that they have forgotten that the
comming of the Lord is nigh , and he will come as a
Thief in the night ? And whence is it that there is such
an overflowing of sin in the world , but from hence ;
that men think not enough of these things . For the
prevention and cure therefore of these epidemicall e-
vils , I have gathered and bound up together these
heavenly truths , as a medicine made of many ingre-
dients and give it you in writing . And oh that now
we could perswade you to turn aside from your eager
pursuit of earthly things , and come and see what it is ,
and try what it will do ! And for this may we prevail
with you to look into them , and keep them as a signe
upon your hands , as frontle's between your eyes , that
you will write them on the posts of your houses and
your gates , or rather on the tab'es of your hearts ,
that they being ever in your sight , may be never out of
your minde . Remember and forget not , that very
shortly the griesly Serjeant Death will arrest you , and
clap you up in the Prison of the grave , where you shal
by and by heare the dreadfull voice of the last Trump ,
crying awake ye dead , and come to judgment : look
sometimes in at Hell gates , and think of the wrath to
come ; and at other times take a view of the Heav-
enly Canaan , and walk a turn or two in the Paradise
of God . If the thought of one of these , how much
more shall the thought of them all make us apply our
hearts to wisdome . These thoughts , will doubtlesse ,
much settle the hearts of Saints , in this shaking time ,
makethem active for God , careful to steer their course
so , that they may be alwayes ready to dye , able to
stand in the Judgment , sure to escape the damnation
of Hell , and to be made meet for the inheritance of the
Saints in heaven . And oh , that men were thus wise to
understand this , to consider their latter end . 5 FE 62

¹ Cor. 15. 31

Pal. 1. 1. 5.

Mat. 1. 15.

Col. 1. 12.

Deut. 32. 39.

Thy Christian friend , W. S.



Of the four last and great things,
Death, Judgement, Heaven and Hell, and the things that concern the same.

Of Death.

DOCTRINE.

All men must die ; or, There is an unavoidable necessity of dying laid upon all men. Hebr. 9. 27. It is appointed to men once to die. Psal. 89. 48. What men is he that liveth and shall not see death ? not a man. Eccle. 6. 6. Doe not all go to one place. Job 30. 23. I know thou wile bring me to death, and to the bones appointed for all living.

DOr the opening of this point, we must say something to these three things ; First, what this death whereof we speak is : Secondly, What necessity there is that all men must die this death : Thirdly, Wherefore this necessity is imposed upon mankind, and wherefore it is so.

For the first, By death here, we mean, not the privation of our communion with God, or the separation of soul and body from Gods favour in this world, which is caused by sin, and is called *an alienation from the life of God* : or, *the second death, or spirituall death*, Luke 1. 79. Ephes. 2. 1, 2, 4. 18. or the separation of the whole man from Gods heavenly presence and glory to be punished with everlasting fire in Hell called *eternal death*, or the perdition of soul and body in Hell, or the second death. And this is proper onely to wicked men, and cannot touch the godly, Rom. 6. 23. Revel. 20. 6. 4. Rom. 8. 6. 2 Thess. 1. 9. Matth. 10. 28. Rev. 2. 11.

But by death in this place we intend the privation of the life of the body, or the separation of the soul from the body for sin : or the change of this mortal

Of D E A T H .

tall for an immortall life. And this is called a bodily or worldly death, or the first death. And this death is common to all men good and bad, *Heb. 9. 27*: *1 Cor. 15. 32. Gen. 5. 24. 35.* This death is either naturall (i.) when a man liveth out his full daies and then dieth : or violent, (i.) when a mans death is haltened by some violent accident, that a man doth kill himself, or is killed by another. Also it is said to be common and ordinary, when it is by an ordinary or usual means, or extraordinary when it is by some strange or unusuall means, *Numb. 16. 29.*

Secondly. The necessity we here speak of is not absolute but limited to Gods will. For he may if he please dispense with his own Law and the penality thereof, and exempt some men from this common lot of mankind, as once he did *Enoch*, who is said to be *translated that he did not see death*, *Hebr. 11. 5. Gen. 5. 24.* so afterwards *Elijah*, *2 Kings 2.11.* and as again, he will do with those which shall be a live at Christs comming to judgement, *1 Thess. 4. 17. 2 Cor. 15. 51. Wee shall not all sleep, but we shall all be changed.* But in an ordinary way, God hath appointed to all men once to die ; and to this law of the King of Kings must all men young and old, rich and poor without difference, of necessity submit.

For the third thing, 1. That it is so and must be so that all men must die, these reasons may be given for it. 1. God in his eternall counsell hath decreed it, *Heb 9. 27. It is appointed to men once to die.* And his counsell standeth fast for ever, and the thoughts of his heart unto all generations, *Psal. 33. 11. E/ay 46.10.* We read in *Ezay 28.15.* of some that had made a *Covenant with death* That it should not come nigh them. But God tells them, v. 18. *That he would disannull their Covenants, for the Lord bringeth the counsell of the heathen to nought, and makeith the devises of the people of none effect.* 2. Mans sin hath deserved it. *Gen. 2.17. In the day thou eatest thereof thou shalt surely die.* *Rom. 5. 12. As by one man sin entered into the world, and death by sin ; so death passed upon all men for that all have sinned.* *Rom. 6.23. 1 Cor. 15.22. As in Adam all die,* (i.) sin and death came upon all men. 3. Man in his nature is mortall and corruptible, as the Trees, as therfore these, however some of them, as Oaks and the like, live longer then others ; yet do all of them in time by age wither and die, and none of them live for ever, because they are of a dying nature : so it is with men ; though some of them live longer then others , yet experience shews us that they all dye at one time or other. *Eccle. 6. 6, 7. Though he live a thousand years twice told. Do not all go to one place ?.* 4. Unless the body die it cannot be capable of that state to which it is ordained. For the wicked man must have such a body as is fitted eyerlastingly to burn without consumption, and the godly man must have such a body as is capable of the everlasting enjoyment of the glory of heaven, which the present body cannot doe. As therfore the seed which is sown is not quickened unless it die, so unlesse these bodies of the Saints die, they cannot have those new bodies prepared for them, which are bodies with new qualities. *1 Cor. 15.37,39,40, &c. It is sown in corruption, it is raised in incorruption, it is sown in dishonour, raised in glory, sown in weakness, raised in power; sown a natural, raised a spirituall bodie.* The bodies of the Saints shall be then sound, and of a nature that cannot corrupt, glorious and comely without any deformity : powerfull that is able to continue with-

our the humane helps of meat, drink, and cloths, without which they cannot now be kept: they must put off their old ragged cloths of mortality if ever they mean to put on the princely robes of immortality and life. 2. And thus God will have it, and his providence hath disposed of it for the manifestation of his own glory; the glory of his Justice in the punishment of mans sin, the glory of his Truth in making good his word, and the glory of his power in the resurrection of the bodies of men. *Io. 9. 3. 11. 39, 40.*

It is needfull that we answer one objection, ere we go further. If death be the wages of sin, and Christ hath given satisfaction for the sins of his people, how comes it to passe that they die?

To this we answere: 1. This objection may be made against all the afflictions of Gods people. 2. Christ never promised by his Word, nor intended by his Death to free his people from afflictions and so from death, but from the evill and hurt thereof only: and so he doth free his people from death insomuch as it is not now a curse but a blessing, a token of Gods love, and means of mans good. Christ as he took ~~not~~ away sin it self, but the guilt thereof, so he took not away death it self, but the iting thereof, *Revel. 14. 13. Rom. 8. 28. Hebr. 12. verse 8. 10. Revel. 3. verse 19. 1 Corinb. 15 verse 56.*

If any man shall ask now when he must die?

We ~~it~~ ~~will~~ answer him that we know not when, for as there is nothing in the world more certain then death, so there is nothing more uncertain then the time when men shall die; this God hath kept in his owne hands. This only is certain that at the longest it will not be long, for mans age is but short. *Psal. 39. 5. As a hand breadeth, and as ryngeth before God. Iob 14. 1, 2. Man that is borne of a woman is of few dayes &c. He commeth forth like a flower and is cut downe: He fleeth also as a shadow and comisewth not. Psal. 123. 11. 103. 15. 144. 4. Psal. 89. 47. Remember how short my time is? Iob 7. 6. 7. 20. 16. 21. Iam. 4. 14. Esey. 48. 6. All flesh is grasse. Psal 90. 10. If a man live to 70. or by reason of strenght to 80. yet is it soone cut of and we flee away. And how much of this in thy life is spent already? But perhaps thou mayest not live out halfe thy dayes, for men like sheep die of all ages. Psalms 55. 23. and this doth commonly fall out that the longer men think to live the leffe while they have to live. 1 Thes. 5. 3. Luke 12. 9. 20.*

This point being cleared let us now see what use may be made of it. *Use. I.* And first it may serve us for exhortation to divers things, and this two wayes. First, as having reference to our owne death. Secondly, as having reference to the death of others. As having reference to our owne death, it doth serve to exhort and perswade us to these things. First to beleve it: let us beleve it, that we must die; and that of all this world of men, women and children now alive, there will not after a few yeares one be left. Scarcely will a man beleve that seeth a great apple-tree thick of clusters that ever these will fall one by one; and yet being ripe how soone will they be all dropt downe and gone? So it is of men, one generation passeth and another comineth. *Eccles. 1. 4.* Secondly, to think of it: let us meditate and consider of this, that we must die. For however it may be thought a yaine and needless perswasion to perswade men to beleve and think they shall die, and every man

Object.

Answer.

inuest. Ques.
Answer.

will be ready to say he doth believe this and it is never out of his thought, and who doth not so? Yet it is more then manifest by most mens lives that they doe not so. For doth that man that taketh nothing about him to defend him against foure weather believeth he shall meet with it in his journey? Doth he that makes no provision for a new, believeth he shall shortly be pur out of his old house? Doth he believeth he must shortly put of his old, that makes no provision for newclothes? Doth the Theife or Murderer believeth there is a Prison and Gallews for Thieves and Murderers whilist he doth kill or steale? Or doth that Servant while he waffeth or spoileth his Masters goods, or abuseth his fellow Servants thinketh of his Masters comming to call him to an account? Nor doth he that neglegeth all the care of provision for another life thinketh of it that he must shortly goe out of this life. Can it be that the profane Scornis, cruell Oppressor, licentious Epicure or seaste Libertine should be persuadeth that he must shortly die, and after death come to judgement? Hath he not rather with them in *Esay. 28. 14.* made a Covenant with death that it shall not come nigh to him? And doth he not say with them in *Amos. 9. 10.* *evill shall not overtake me?* Albeit they see wife men-die and likewise the foollish, is it not their thought that their houses shall continue for ever? *Psal. 42. 11.* It is certain this lesson no man can learne till God teach it him: otherwise *Moses* had not need in a time of mortallity when so many fell on his right hand and on his left hand to pray *Psal. 90. 12.* *Lord teach us to number our dayes.* It is a plant of Gods own planting in mans heart, sadly and seriously to thinke and be persuadeth of the vanity and shortnesse of mans life, that it is but a Tale, a Shaddow, a Sleep, a Race, a Bubble, a Smoak, a Wind, a Flower, to think how many wayes and how easie a man may take his death, that our life is short and much of it past already, that the day of our death is at hand, that our Sun is about to set, that our Shaddow declineth and is ready to vanish, that it is certain we must die; but uncertain when we must die; these and such like thoughts as these Gods spirit only suggesteth, and the Devil with all his might opposeth. *Esay. 28. 15.* *Luk. 12. 19.* *Psal. 30. 4. 5.* Let us then thinke of it that death is the common condition of mankind, and that our selves are mortall and may and must die shortly: and let us say with *Barqillai. 2 Sam. 19. 37.* *How long have I to live?* If it be asked, How we must thinke of it? We answer first daily and continually; not once a week, much lesse is once a moneth, or once a yare sufficient to entertain this meditation of death: *Cor. 15. 31.* *I die daily.* *2 Cor. 11. 23.* *In deaths often.* First, death hangeth over my head continually, and I doe incessantly prepare my self for it. *Psal. 119. 109.* Secondly, seriously and sadly, as of a thing that doth most of all concern us, not curstly, scornfully or prophanely as the Gentiles. *1 Cor. 15. 32.* *Esay. 22. 13.* *Let us eat and drinke for to morrow we shall die.* Thirdly, profitably so as to make some advantage thereby to our soules. *Psal. 90. 12.* *Teach us so to number our dayes as to apply our hearts to wisdom.* Fourthly, let us thinke of it as neare, and at the doores, and not with those in *Amos 6. 3.* and the evill servant *Mat. 24. 18.* as farre of, as a thing delayed or prolonged. *Ezek. 12. 22. 11. 11.* *Prov. 7. 19.* To quicken us up to this duty let us consider these things. First, this meditation of death will keepe the heart in a good frame. First, in a repenteing frame *1 John. 3. 6. 8cc.*

*Edebita lude post
morsum nulla
subupras.*

6. &c. Secondly, in a patient and a contented frame *Job. 1. 21. 2. Sam. 12. 23.* Thirdly, in a sober frame towards the vain delights of this world; we shall not easily be intemperate in the use of that we looke upon as perishing in the using. *Eccles. 6. 11. 12. chap. 7. 1. 2. chap. 5. 9. 10. 15.* Fourthly, in an humble frame for we will not be lifted up with any thing we have, or think we have whilst we are perswaded we must shortly leave it. *Gen. 18. 27. Acts 14. 15. 5.* This will keep the heart in a watchfull and carefull temper. *2 Cor. 5. 6. 9. 2 Tim. 4. 5. 6.* Secondly, this meditation wil be a preservative unto us to keep us from doing evill, and a spur to provoke us to good. *Prov. 6. 3. 2 Tim. 4. 5. 2 Cor. 5. 6. 7. 2. Pts. 3. 13. 14. 15.* Thirdly, this meditation will make us to take care to provide for death and keep us from being surprised thereby unawares which will be dangerous to us. *Mat. 24. 48. 49. 50.* Help, to help us in this meditation let us use these meanes. First, let us have our Coffins alwayes ready in our houses. Remember to die: Written in great Letters before us: and (if we may) have our Sepulchers in our gardens *Job. 19. 41. Mat. 27. 57. 58. 59. 60.* Secondly, let us read oft these scriptures and Bookes that treat of mans mortallity. Thirdly, let us look often upon the examples of mortallity. *Eccles. 7. 4.* It is better to geze in the house of mourning then in the house of feasting, because this is the end of all men, and the living will lay it to heart. Let us looke much on our dying and think much on our dead friends and lay as *David I shall goe to them.* Fourthly, pray that God will mind us of it. *Psal. 90. 12.* Thirdly, the third main duty we are from hence to be exhorted to, is to prepare for death before it come; we used to provide for a great journey when we are to undertake it, a great while before: and before we goe out of one house we use to take care where we may have another: And ther is great reason for this. 1. because it is a needful care. 2. It is a wise care, it is a high point of holy wisdome so to do, and extreme folly to neglect it. *Pro. 10. 5.* 3. It is a glorious care, it will be much to the honour and praise of him that doth take it, and to the shame and reproach of him that doth neglect it. 4. It is a profitable care, for this will much joy the heart and asswage the evill of death when it comes. Fifthly, we if we be found unprepared for death when it comes are undone for ever. If you shall desire to know when this preparation must be made? We answer: this work of preparation for death (being the work of a beleever) must be set upon presently and without delay, and may not be put of to the morrow, much lesse to the time of old age, or of, or after mens death. For first, although it be certain that a man shall die, yet it is uncertain when he shall die. Secondly, no man knows what a day may bring forth; perhaps he may not have to morrowes time to do it. Thirdly, he will be lesse fit to morrow when he is to day. Fourthly, The late preparation is never to late, but the late preparation is seldom true. Fifthly, it will be hard late to do any thing to it when death comes; for we shall be then most of all unfit for the work. Sixthly, old age is also a most unfit time for it. *Eccles. 12. 1. 2.* Seventhly, when we come to die we shall find it enough to doe that work, it will therefore be our wisdome to have nothing else to do at that time but to die. Eighthly, It will be too late to do any thing after death, for there is then no time of amendment of any thing; for as death leaves men, so judgment will find them. *Ec. 9. 10.* Ninthly, we read here

*Dies ultima iugis
noscit ut unquam
quid dies obseruatur.*

*Si non hodie cras
minus apud cras.*

of one that did put of this care to the last and prospered in it: and this instance is extraordinary. If now you shall ask how this preparation must be made? We answer, It hath respect to two times. First, to all the time of a mans life. Secondly, to the time a little before his death. First, all the time of a mans life. Generally a man is to labour to be a new Creature by faith and repentance, and to live a good life endeavouring to be better and better still, and so to be sure to do a good days work whilst he doth live, for he that lives well cannot do amiss, and he that lives the life shall be sure to die the death of the righteous. 2 Pet. 1. 6. 7. 11. &c. 2 Tim. 4. 7, 8. 2 Pet. 3. 14. Gal. 6. 6. More especially we must labour for. First, peace with God in Christ, and peace in our own Consciences. Rom. 5. 1. 2 Pet. 3. 14. Secondly, the saving knowledge of God in Christ. Job. 17. 3. 3. A life regulated by Gods spirit, and word. Rom. 8. 14. Phil. 4. 7. There are degrees of life eternall, and it is begun here, the resurrection out of sin to holynesse of life, is the beginning of eternall life. Rev. 20. 6. Col. 1. 13. Gal. 2. 20. More particularly let us doe these things. First, let us get unto Christ by faith and thereby make our peace with God and get an assurance of a better life when this is at an end Rev. 14. 13. *Blessed are the dead which die in the Lord (i.) in the faith of the Lord Jesus Christ. 1 Cor. 15. 22. As in Adam all die, so in Christ shall all be made alive. (i.) As by Adam sin and death came over all, so by Christ grace and life came to all believers. 2 Pet. 3. 14. Luke 2. 28, 29. Now let thy servant depart in peace for mine eyes have seen thy salvation. (i.) I doe willingly and cheerfully leave this present life. Heb. 11. 13. Job. 8. 24. He is the fitter to leave his old when he knowes where to have a new and a better dwelling. 2 Cor. 5. 1. 2. &c. Secondly, let us pray continually that God will fit us for death, say with Moses Psal. 97. 1. 2. *Lord teach me to number my dayes, so as to apply my heart to wisdome.* Thirdly, let us labour to mortifie our sinnes daily, for herein lyeth the strength of death. 1 Cor. 15. 56. For this purpose let us confess it, be humbled for it, cry to God for pardon of and power against it: and effectually apply by faith the death of Christ against it, so shall we be sure that God will redeeme our souls from the power of the grave and receive us. Psal. 19. 15. Fourthly, let us enure our selves to die by little and little (that is) not only live every hour as if we were dying, but by our afflictions as lesser deaths prepare for our great death. 1 Cor. 15. 31. *I die daily.* (i.) I am not only in danger of death daily, but I doe thereby enure and prepare myself to die daily. By undergoing a lesser, we shall be prepared to undergoe a greater burden; so men that are to run a large race prepare themselves for it by the running of a shorter race. For this cause did *Bilney* the Martyr oft times before his burning put his little finger in the candle, thereby the better to be prepared to suffer the burning of his whole body. 2 Cor. 1. 12; 2 Cor. 1. 9, 10. Fifthly, let us always watch and wait for Christs coming to us in particular, by our death (that is) shaking of security as we would shake of sleep, let us take great heed that we not overcome by sin or Satan, and looking always for death, be in a dying posture, and live every hour as if it were our last hour. Job. 14. 14. *All the dayes of my appained time I will wait till my charge come.* Luk. 21. 25. *Motives.* 1. It will be very profitable for us so to watch. 2. It will be very dan-*

*Qualis vita,
Finita illa.*

*Mors post crucem
minor est.*

dangerous for us to neglect it. See Mat. 24. 42. to the end of that chapter and Mat. 25. 1. to verse 14. Sixthly, let us be able to looke beyond death into heaven and the glory thereof. Heb. 11. 25. 2 Cor. 5. 1. He will not care much to be turned out of the house he dwells in when he knows where to have a better house at hand to goe into. ^{eventually} let us keep our hearts from being glued by overmuch love to the world or any thing in it, for by how much the more we love, by so much the more we shall grieve when we leave it. 2 Sam. 18. 23. Eighthly, let us get as much of the taste of heaven here as we can, that the sweetnesse thereof may make us more to desire the full fruition of it. The preparation to be made a little before and at the time of a mans death lyeth in these things. First to God-ward. Secondly to man-ward. To God-ward. 1. If sicknesse goe before death, we are then 1. to looke upon it as Gods hand and that for our sin. Lam. 3. 39. Job. 5. 14. 2 Cor. 11. 20, 21. and 30. 2. We are to labour to renew our faith and repentance, and so to get a renewed assurance of Gods favour by an earnest seeking of him by prayer, so David Psal. 32. Psal. 38. Psal. 39. 2. To man-ward our selves and others, when we be sick, we are to call in help from the prayers and counsel of good people, who are able to help us herein. Mark 2. 4. Lam. 5. 14. Heb. 3. 17. 2. We are to use the best outward meanes we can for the recovery of our health. 2 Kng. 20. 7. Luk. 10. 34. Mat. 9. 12. 3. We are to set our house in order (i.) to make our will (if it be not made before) and give direction what we will have done after our death. 2 Sam. 23. Gen. 25. 5. 6. 4. We are (as much as we may) to endeavour to be reconciled to our Neighbours with whom we are at difference. Mat. 5. 25. Rom. 12. 8. 5. We are to get and make use of all the comfortable meditations we can think of against the fear of death. 6. If we be Magistrates or Ministers we are to do what we can to further the well ordering of the Common-wealth and Church after our death. Deus. 31. 3. 1 Kings 2. 1. 2 Pet. 1. 15. In death it self, or being about to die, we are to give up our souls to God. (i.) to his care and keeping, being his by redemption. Psal. 31. 5. Luk. 23. 46. Acts 7. 59. And this we are to do. 1. Beleevingly as Stephen Acts 7. 56. 59. died in the embracements of the Lord Jesus Christ and calling upon his name. Job. 13. 15 1 Sam. 10. 6. Heb. 11. 21. 22. 13. These died in faith. 2. Charitably so Stephen. Acts. 7. 20. Lord lay not this sinne to their charge and Christ Luk. 23. 34. Father forgiue them. 3. Patiently. 2 Kng. 10. 2. Lam. 5. 7. 8. 4. Obediently and submissively so Christ Mat. 26. 39. not as I will but as thou willt. Phil. 2. 8. Rom. 14. 7. 8. 5. And we are then like the Swan to endeavour to sing sweetly by our devout prayers and praises to God, and gratiouse speeches to men: So Jacob Gen. 49. David 2 Sam. 23. Christ Luke 23. 34. Stephen Acts 7. 56. Isaac Heb. 11. 32. Job. Job. 1. 21. we shall say somewhat more to this point in the next branch which we are now to descend unto. 4. The fourth thing we are to be exhorted unto from this doctrine of the necessity of dying is to make a virtue of this necessity and not to fear death, but when we see our time is come to die, let us resolutely patiently and willingly undergo it. A naturall and moderate fear of it, as it is an Enemy to nature cannot be charged as an evill upon us, being no other but what was in the pure heart of Christ Jesus; but an immoderate afflicting distracting fear

Dilecta defit. 4.
modulatur. &c.

Of D E A T H

of it is to be avoyded of all Christians. And for the Cure hereof and our further fitting for death, let us be well instructed in the nature thereof to a beleever as it is set forth in the Gofpell, wherein we have these considerations.

1. That there is a necessity of it, and it cannot be avoyded. *Psal. 49. 7.*
2. It is sanctified and sweetened by Christs death so as it is not now a curse but a bleffing, a passage, a departure, a change of roomes, a going out of a worse place into a better. 3. Affoon as the body goeth out of this world it goeth to a place of rest where it shall be troubled no more, and then Gods Covenant of peace shall be made good to it. And (to speak properly) the beleeving Christian doth not die, he lyeth down to sleep in his bed, for his death is but the bodys going to bed, and to sleep after the many labours of the day of this life are ended, out of which he shall awake after the night of death is past, at the morning of the resurrection to everlasting life, and no sooner is the soule out of the body then it is in possession thereof. *Ez. 37. 57. 2, 3. The righteous are taken away &c. he shall enter into peace: they shall rest in their beds &c. 2 King. 32. 20. Thou shalt be gathered to thy fathers in peace.*
Matt. 9. 24. Acts 7. 60. He fell asleepe. 4. The body by death is not reduced to nothing, as the body of a beast is, but it is only resolved to earth again; where the rotting of it is only to refine it, that as the Corne which first dieth it may arise more glorious. *1 Cor. 15. 36. Gen. 3. 19. So that death to the Saints is neither totall, but of the body only; nor perpetuall, but for a time only.* *Rom. 8. 10. 5. God is as much the God of the dead as of the living beleever.* *Matt. 22. 34. God is not the God of the dead, but of the living.* (i.) his Covenant is with them to make them happy in communicating to them grace life and glory, and this Covenant is with the body as well as with the soule. *Rom. 14. 8. Whether we live or die we are the Lords.* 6. The body and soule of a beleever notwithstanding the death of the body is still a member of Christ. *Eph. 5. 30. Rom. 14. 8. Death devides us not from God, but brings us home to him.* 7. God hath the power of death and the grave, and his providence doth dispose thereof and of every thing therein, and he will be with the beleever in this estate to support him under and deliver him out of it, and to turn it to his good and he will not leave him till he hath settled his soule and body in heaven. *Rev. 1. 18. I have the Keys of Hell and Death.* (i.) power to keep from or deliver to death. *Iude verse 9. Acts 4. 28. Psalm 16. 10. 11. Thou wilt not leave my Soule in grave nor suffer thine holy one to see corruption.* *Heb. 2. 14, 15. Acts 2. 24. Psalm 116. 15. The death of his Saints is precious to him.* (ii.) either God will preserve them from wicked hands, or will sharply revenge their death on them that kill them. *Acts 20. 24. 2 Kings 1. 13. Psal. 72. 14.* 8. The death of the beleever cannot seperate his soule from Christs love to it, or its love to Christ. *John 11. 5. 20. 3. 1. Rom. 8. 38. 39. What shall seperate us from the love of Christ. Shall death &c.* 9. Death reacheth to the body only and not to the soule. *Matt. 10. 28. Fear not them which kill the body, but are not able to kill the Soule &c.* 10. By death God requireth again of us that soul he trusted us with, and every honest man will willingly deliver up his trust when it is required. *Eccles. 12. 12. 21. The sting of death is now taken away to the beleever that it cannot hurt him.* *1 Cor. 15. 55. Buzzet it may*

*No. elius sed
glori.*

*Tellis mor
non me sedane
ubis.*

as a drone but it cannot sting him, for Christ having unslinged and disarmed it, we may now putt it into our bosomes, as a snake whose sting is pulled out. 12. The Angels will be ready to receive and carry the believers into the presence of the God of peace in Heaven. Luke 16. 32. 13. Death shall be destroyed and it is the last Enemy that shall be destroyed. *1 Cor. 15. v. 44.* 1 *1 Cor. 15. v. 26.* Rev. 20. 14. 14. The body of the believer shall be gloriously raised after death to die no more, for then death shall be swallowed up into victory, and body and soul united and placed in eternall felicity: for the soul being loosed out of prison, the body may not be kept in prison. 2 *Cor. 5. 1.* Rev. 21. 4. 20. 13. 1 *Thes. 4. 13.* *Psalm 45. 14, 15, 16.* 8, 9. 1 *Cor. 15. 43.* *John 6. 39.* *Rom. 8. 11.* To say all in one word, death to the believer makes a happy change, and doth infinitely better his condition, for it freeeth him from all evill and putteth him in possession of all good. It freeeth him from the evill of sin and punishment feare and feared, present and to come; and putteth an end to all his care, fears, teares, labours, griefs, combates with sin, the world and the Devil; for in death he gets beyond and above them all. It is a passage and going from Egypt to Canaan, out of an old rotten house wherein a man hath no estate at all, into a glorious Mansion and Kingly palace of his own inheritance; the going out of a base prison to a glorious liberty; the return from a banishment to his own Country and home; the coming to the haven after a long and dangerous voyage by sea: It is a going to bed after a man hath laboured hard all day and is tyred and weiry: It is a going from corruption to incorruption, from mortality to immortality, from death to life, from earth to heaven, from a miserable to a happy life. It is the putting off a mans old ragged Cloathes, to put on princely robes: It is a loosing from the shoke, and a launching out into the main, to take possession of a Kingdome: It is the doore of Heaven the gate of Life, the entrance into perfect peace and security, the day break of eternall brightness. It is the consummation of a mans victory, the beginning of glory to be perfected at the day of Judgment. Here the law of the flesh shall no more oppose the law of the mind. Then shall be perfect rest, settled peace, a sure inheritance, without any feeling of trouble, or fear of losse. Then shall be the buriall of all sinnes, the raisning of all virtues: Then shall the soul fly out of the body, as an Eagle above the Clouds, where shall be neither nets nor snares to take it. Who would fear or fly from this change? Who would not be glad and desirous to embrace it? 2 *Cor. 5. 8.* *Ezay 57. 1. 3.* *Eccles. 12. 7.* The Spirit returneth to God that gave it being absent from the body we are present with the Lord. Rev. 14. 13. Blessed are the dead that die in the Lord, for they rest from their labours &c. *Phil. 1. 3.* I desire to be dissolved and to be with Christ, which is best of all. *Phil. 3. 20, 21.* Our Conversation is in heaven, from whence we looke for the Saviour the Lord Iesu Christ, who shall change our vile body, that it may be fashioned like unto his glorious body and 1 *Thes. 4. 14. 17.* Luke 16. 22. When Lazarus died it is said the Angels carried his soul into Abrahams bosome, an illusion (as some would have it) saue the (wex) delights and fellowship the Saints shall have with Abraham (the father of the faithfull) in Heaven, as at a Feast wherat in the Eastern Countries they used to leane

*Ademptio om-
nitatis in mortem.
Ademptio omni-
tatis in eternum.
Psalms.*

leane on one anothers breast *John* 13. 23. others would have it a metaphor from Fathers who lobsome and hug their Children when wearied with long running about, or have met with a knock and come crying to them. By death the soul is married to Jesus Christ her dearest husband; the which hath been here kept at a distance from him: but then it shall be more nearely united to him and enjoy the beatificall vision of the Godhead the chiefest good, and then is there but one step more, and soul and body together shall have the compleat enjoyment thereof. Then shall the believer not only be brought into the bosome of his Father prepared from all eternity for him, but he shall also there for ever have and enjoy the fellowship of all the blessed Saints and Angels, and of his dearest friends who died in the Lord before him. *Heb.* 6. 20. 12. 23. 2 *Sam.* 12. 23. Who then would not be willing to die? It is no maraile therefore if *Paul* in the Contemplation of all these things desired to be dissolved *Phil.* 1. 23. and that the Saints desire to be unclothed of their house of clay. 2 *Cor.* 5. 2. And that the wicked do so much desire to die the death of the righteous. *Numb.* 23. 10. And that the Martyrs loved not their lives unto death *Rev.* 12. 11. *Acts* 20. 24. but refused deliverance from death when they might have had it *Heb.* 13. 35. they were as willing to die as to live. Out of all this we may then conclude upon the believers death with *Salomon* *Eccles.* 7. 3. *The day of death is better than the day of his birth.*

But here it may be objected that death is a fruit of Gods curse, the wages of sin, the destruction of nature and a bitter and dreadfull thing?

To which we answere thus. It is bitter and dreadfull in it self, but it is the way all flesh do go, and Christ himself weng into glory, and the nature of it is now changed (as we have already shewed) the sting of it is gone, and it cannot hurt us, and it is sanctified and sweetened by the death of Christ who will be with us, and enable us to endure it. *Ezay.* 43. 2. *Ob!* but you will say I am afraid of a long and strong disease, and a painful death? To this we say: Perhaps it may be otherwise, for some die with little, some without any pain at all. But if it be so either god will lefsten the pain or greater thy strength and comfort. 2 *Cor.* 1. 5. 10. 13. And very long the disease cannot be. It is but like one swallow of a bitter pill and be cured of all diseases, one thrust out at a narrow gate, and we are out of prison, it is but one wink and all is past 2 *Cor.* 4. 17.

Ob! But some will say the grave which followes death at the heels is a dreadfull spectacle?

To this we answere: That the grave shall be no other to the Saints but as a sweet bed wherein they shall sleep quietly and feel nothing. *Ezay.* 57. 1. 3. And Christ (the members of whole body they still continue to be) will be there with them and bring them from thence into heaven *Ephes.* 5. 30. *P/s.* 16. 9. 10.

Fifthly, The fifth thing to which weare to be perswaded is, that since we must shortly die and by death be for ever seperated from our worldly enjoyments, that we do not overmuch desire them before we have them, nor so much delight, glory, pleasure and content our selves, or trust in them when we have them, nor much be grieved for them when we loose them. *Riches,*

Riches, Honours, Offices, Authority, Command, Freinds; Pleasuress and the rest what are they? What can they do? Matt. 6. 19, 20. *lay not up for you felues treasures on earth, &c.* Job. 6. 17. *Labour not for the meat which perisheth, &c.* 1 Cor. 7. 29. *Let them that have wives be as if they had none;* 1 Tim. 6. 12. *Trust not in uncertain riches;* 1 Pet. 1. 13. *If riches increaseth, let not thine heart upon them;* Prov. 23. 4. *Labour not to be rich;* But for the Cure of this consider these things: 1. That all Silver, Gold, Pearls, &c. are but vile things, Earth upon Earth, Alas! Job. 6. verfe 19. Silver and Gold is but White and Yellow earth, Pearls the guts and garbage of the Earth, all of them but thick clay: Hab. 2. 9.

2. Riches, Honours and the rest, reach no further then to this life, Job 17. 15, 16.

3. They can do little for us, while we have them, they can procure us no spirituall or solid joy, they cannot preserve or deliver us from any great evill: Prov. 10. 2. *Treasures of wickednesse profit nothing.* Prov. 11. 4. *Riches profit not in the day of wrath:* Psal. 49. 6, 7. *They that trust in their wealth, &c. none of them can by any means redeem his brother,* &c. Luke 12. 15.

4. They are of a perishing, vanishing nature, they perish with the using, they are but as heaps of Snow or Chaff, they melt away between our fingers, as blisse before the Sun, and are gone we know not how: they that lean upon and trust unto them are as men that trust to a hillock of Yce or heap of Snow: Psal. 30. 6, 7. E/ay 40. 6. *All flesh is grasse and the glory thereof as the flower of the field.* Prov. 23. 9. Job 38. 22. they are rather the shaddow and appearances of things then the things themselves, 1 Cor. 7. 31. *The fashion of this world passeth away:* It is (agone faith) like the water of a river that runs by a City, or as a fair picture drawn upon the Yce that melts away with it. The pompe of this world is but a fanfaire, and the glory of it an opinion, there is nothing of any firmnes or solid consistency in the creature; it is but a surface, outside, or empty promise: all the beauty of it is but a skin deep: Psal. 39. 6. *Surly every man walketh in a vain shaddow:* (i.) he leadeth an imaginary life rather then a life it self. It is but an *ignis fatuus*, a walking fire that leads men into brakes and ditches; so the hue of this world deceiveth and carryeth them another way out of the right way, for both the words and fl.ews of the world are full of fraud.

5. That which is good and reall in it is as transitory as a hastie head-long river. The postling sun of all worldly pleasure after a short gleam of vain glistering, sets in the Ocean of endlesse sorrow, *sic transi gloria mundi.*

6. All these things are but a piece of vanitie, Ecclef. 1. 3. *vainicie vanitatis* and all is vanitie, (i.) most vain and exceeding full of vanitie, it hath no continuance, soliditie or profit in it, but is full of unprofitable travaille and false deceit: men come to the worlds felicitie as to a lottery with heads full of hopes but return with hearts full of blanks.

7. They are not onely vain but vexing, they do not only not satisfie but torture and torment the mind, as the body is tormented being set on a rack or bed of thorns, the care of getting, the fear of keeping, and the grief of spending and loosing, like three vultures, do continually feed upon and eat up the heart: 1 Tim. 6. 10. Ephes. 6. 11. 5. 12. Psal. 1. 27. 1.

8. They are most uncertain things, 1 Tim. 6. 17. *Trust not in uncertain riches,*

riches. *Job 38. 13.* For happily they may be taken from us and leave us before we die. *Prov. 13. 5.* *Will thou set thine eye upon that which is not? For* either certainly make themselves wings and fly away as an Eagle towards heaven. *Prov. 27. 4.* Riches are not for ever, and death the crown endure to every generation? But were we sure they could continue with us, we may not continue with them for our life itself is most uncertain, this only is certain that we must shortly die and leave all these things behinde us, and go naked out of the world as we came into the world. *Job 1. 21.* *Psal. 49. 16, 17.* He shall take nothing away when he dieth, neither shall his pompe descend after him, *Eccle. 6. 11.* and being once dead we shall live no more this life: *Job 14. 14.* If a man die shall he live again? Yea let us be hence perswaded not much to desire or care for life it self, but use it as if we used it not: Let us desire it only for Gods glory and his peoples good, and so long as it may serve in order thereto; otherwise, let us desire and choose rather to die, *Phil. 1. 23.* *Psal. 102. 26.* *Esay 5. 17.* *2 Pet. 3. 12.*

6 The next thing to which we are to be exhorted is, That since it is certain we must die, and that we cannot tell how soon this may be: and that after death there is no more time or place of doing good to our selves or others. That from hence we be stirred up to be a active and industrious in Gods service while we live, as men that have much work to do, work so much the fatter, by how much the nearer they see the night approach, *Gal. 6. 10.* *As we have then opportunity, let us do good,* *Eccle. 9. 10.* *All that thine hand shall finde to doe, doe it with all thy power,* for there is neither worke, nor invention, nor knowledge, nor wisdom in the grave whither thou goest, *Eccle. 12. 1.* *Remember (i) [know, love, fear, and serve] thy Creator in the days of thy youth,* &c. before dust return to dust, *verse 7.* Death is the night wherein no man can work: old age the evening and latter part of the day, when it is ill working. To provoke us hereunto, let us set before us, 1. the example of good men. 2. the examples of Devils and bad men: Of goodmen *Paul.* *2 Tim. 4. 5.* *I am now ready to be offered and the time of my departing is at hand,* watch therefore &c. *Peter.* *2 Pet. 1. 10.* *14, 15.* *I shall not be negligens to put* you always in remembrance, &c. *And I think it meet to stirre you up,* &c. *Seeing I know the time is at hand that I must lay down this my tabernacle,* &c. *2 Pet. 1. 5.* *Christ, Luke 12. 31, 32.* *Paul Acts 20. 28, 29.* The Devil also and wicked men, by how much the more short they doe perceive their time is, by so much the more they doe bestir themselves to improvethat time to our work the children of light in a quick dispatch of the works of darknes. *Rev. 12. 12.* *1. Luke 16. 4, 5.* *Mat. 8. 29.* And thus we have done with the exhortations deduced from this point as it hath reference to our own death. Now there follows an exhortation draw from this point as it hath reference to the death of others. And so it is usefull to exhorte and perswade us to these things: 1. As to our freinds 2. as to our enemies. As to our friends, 1. living, let us look upon and make use of them: as mortall and dying friends, and such as were born to die, *1 Cor. 7. 39.* *Let them that have wives be as though they had none.* 2. *Dead,* let us not mourn for them above measure andas without hope: *1 Thes. 4. 13.* Against this disease let us apply a remedie by these considerations: 1. be they good or bad friends that are dead: it is Gods pleasure to have it so; and this we must patiently abide, *Psal. 90. 3.* *Ezech. 24. 5.* 2. They must have died

one time or other, for man is born to die and cannot avoid it, *Job 14. 1, 2.* 3. It may be we had them long and therefore we should be content now to let them go. 4. They were lent us of God, and there is great reason we should be content to let him have them again when he requires them. 5. Our dead friends are not at all sensible of our grief. 6. Our ease herein is not singular, but common to the Saints and to them, *1 Pet. 5. 9.* 7. This affliction cannot hinder Christ's love *Is. 11. 5.* 8. Christ is sensible of our sorrow and mourneth with us, *Is. 11. 33, 14.* But if they be Saints that are departed, there are some other things to be said for our quiet and comfort. 9. They have made a blessed and happy change (as we have already shewed) and we are not to be much troubled at our own loss: which is so much to their gain: they are but gone to bed, and in a sweet sleep a little before us, *Is. 11. 11. Ps. 37. 7. Luke 16. 24.* 10. They are not gone from us, but a little before us, and we shall shortly go to them, *2 Sam. 12. 23.* 11. They shall rise again, and we shall meet again and live together for ever in a far better condition then we are or can be in here, *1 Thess. 4. 13.* 12. In the second place, let this persuade us not to trust too much in friends: *Psal. 146. 3. Put not your trust in Princes, nor in the sons of men, for there is no help in him, his breath depaureth, he returneth to his earth: in that very day his thoughts perish, Esey 2. 22. Cease from man whose breath is in his nostrils, for wherein is he to be esteemed.* 2. As to Enemies. Let this persuade us, not to live in fear of them, as they never so mighty, rich, cruel, &c. able and willing to hurt us. For first, all their power can reach but to the bodie, it cannot touch the soul, *Mat. 10. 28.* 2. They can do no more to our bodies then God hath decreed, and shall give them leave to do, *Acts 2. 23. Revel. 2. 10. Luke 8. 32. Job 1. 4, 5, 6.* 3. They must shortly die, and then that power they have will be taken from them: *Matr. 2. 16. 19. Job 3. 17. there (i) in the grave the wicked cease from troubling.* Thus we have done with the use of exhortation.

The next use we shall make of this point shall be for consolation, and this is to the Saints under all their lesser deaths, the troubles of this present life which they either feel or fear; this great death will shortly come and put an end to them all: *Job 3. 17. There the weary be at rest, &c. they hear not the voice of the oppressor: for being once dead, they can die no more.* This very use the Holy Ghost doth make of this point, in *Rev. 14. 13. Esey 7. 1.* for as it is a comfort to a man in a dark prison that he hath no light but through a little hole; if looking through it he can see some pleasant object that doth delight him, it will make his imprisonment seem shorter and lighter: So doublet will it comfort Gods people to contemplate this doore of hope shortly to be opened to them, by which they shall be let out of all the troubles of this present life into a place and estate of perfect peace and liberty.

But here that we be not mistaken, and to the end that the comforts before reached out and offered to the Saints be not catched hold of, and assuaged by the wicked that have nothing to do therewith; we shall subjoin a word or two of tryall and examination: If we be the persons to whom the comforts before held forth do belong, who shall have a happy change; who shall be blessed in death; rest from their labours after death, being dissolved shall be with Christ; who shall have hope in death, whilst flesh shall rest in hope; whose vile bodies shall

Use 3.

Use 4.

be with Christ, who shall have hope in death, whose flesh shall rest in hope, whose vile bodies shall be made like Christ's glorious body: who shall have peace, who shall rest in our beds, and be gathered to our graves in peace, we must be able to give this Character of ourselves. That we are upright, righteous persons, perfect and mercifull men, such as do stndy to approve ourselves in all things towards God and men. 2 Cor. 1. 12, 9, 10. 1 Thes. 5. 13, 13, 20. Psal. 37. 7. Esay. 57. 1, 3. Numb. 23. 10. That we are in Christ Jesus. (i.) engraffed into him by faith. Rev. 14. 13. And if so then are we; 1. New Creatures. (that is,) we have new qualties of holiness created in us. Rom. 8. 38, 39. 2 Cor. 5. 1. 2. We are dead to sin and alive to righteousness. Rom. 6. 3, 4. &c. 3. We walk not after the flesh but after the spirit. Rom. 8. 10, 19. 2 Cor. 5. 1, 5. 4. We have tender hearts and humble our selves before God, his word, and his judgments. 2 Kings 22. 19, 20. We are also active and industrious for Gods glory and his peoples good. Phil. 1. 1, 2, &c. 6. 1 Pet. 1. 12. Our conversation is heavenly. Phil. 3. 20, 21. We are Saints and such as make the Lord our portion. Psal. 16. 5. These are Gods people who have the Lord for their God, and to whom the comforts of this poynt belong. Mat. 22. 32. What then have reprobate, unregenerate, unbelieveing, unrighteous, unmercifull, deceiptfull, carelesse, hard-hearted, proud, earthly-minded, wicked and impenitent persons to do with those comfortable promises and discoveries? they have ne part nor portion herein, but their portion followes in the next use.

Use. 5.

The next and last use to be made of this point of deaths certain and speedy approach is of very greater terror and discomfort to, all wicked and ungodly persons, such as we have before excluded from all the comforts of this point. *The licentious epicure that sayth, 1 Cor. 15. 32. Let us eat and drink for to morrow we shall die.* Luke 12. 19. Psal. 49. 18. The secure wording that doth think his house shall continue for ever Psal. 49. 11, and that he hath enough for many yeares. Luk. 12. 19. The proud who trusteth in his goods and glorieth in the multitude of his wealth Psal. 49. 6. and all other sinners whatsoever, that walk in the way of their own hearts, and either mind not at all, or put farre from them their dying day. Eccles. 7. 9. Amos 6. 3. All these are to know to their grief and astonishment that they must certainly and shortly die and that very suddenly, and when they least of all expect it, their souls will be required of them, and return they must to God to give an account of all the things they have done in their flesh, and from thence be sent packing to hell: their bodies shall ere long chop into the earth when they must leave all their worldly enjoyments they so much glory and rejoice in, and settle upon to others, and be gone from hence to be seen no more; A change they also shall make, but not from a worse to a better estate, but from a better to a worse estate, they shall go from peace to trouble, from liberty to bondage, from life to death, from their heaven to hell, and from the enjoyment, and the hope of all in this world, which either is, or they esteem to be good, to all that is evill, or if they do (as some of them do) go from a sad condition here, they go into a worse, out of the Frying-pan they go into the Fire, out of Prison to the Gallows; they are lanching into an infinite ocean of scalding Lead, and

and in it they must swim naked for ever. In one word, they are passing out of the world into death and the grave, and from thence to judgment. Of which we are to speak in the next place.

OF JUDGEMENT.

DOCTRINE.

There is without question a great and terrible Assise or day of general Judgement yet to come, wherein every one must be brought to account, and be judged for all his thoughts, words, and works.

IN this point we shall say something for Explication, something for Confirmation, and something for Application. For Explication, 1. It shall be a great day, and so it is called, *Iude v. 6. Mal. 4. 5.* It is so called, 1 for the great assembly and meeting that then shall be. If all the Juries and people of the Kingdom were to meet at one grand Assise before the King himself for the tryall of all the Delinquents in the Kingdom, this would be a great day: how great then will that day be wherein all the Men, Women and Children that ever were, are, or shall be, must appear before the Lord Jesus to be judged? 2. It is called a great day because there are great things to be done on that day. It is also called a terrible day, because there are terrible things on that day to be seen and done. *Ioel 3. 2. Rev. 20. 12, 13, 14. 13. 16. Ioel 2. 3. 1. Mal. 4. 5.* It is also called the day, or that day, by a specialty, *Luke 21. 27/34 Rev. 6. 17.*

This day we call the day of the general Judgement, to distinguish it from the particular Judgement which every man receiveth at his death, for every mans death day is his dooms-day, *Hebr. 9. 27. Eccl. 12. 7.*

This is to be a day of Judgement: For in it there shall be a formal and judicall proceeding; Judgment containeth three things, 1. Examination of the cause wherein it is requireth, there be two things, 1. an equity in all things and persons: 2. a laying open of this equity: 2. a giving of Judgement upon the cause: 3. the doing of execution according to the Judgement; all this shall be then done: For the Judge shall sit, parties shall be cited, evidence given in, a tryall had and passed, and judgment given; men shall be formally and orderly examined, condemned and punished, *Rev. 20. 11, 12. Matt. 25. verse 40, &c.*

This day is decreed and set, *Act. 17. 31. He hath appointed a day wherein to judge the world.* And it is not past, but yet to come; nor shall it come till the end of all other things be first come: 2 *Theff. 1. 1, 2, 3.* nor is the very certain hour or day to be known by man, *Matt. 24. 42. 25. 13.*

All flesh young and old, rich and poore, male and female must then appear, none shall be so great to avoid it; none so little as to be forgotten. And they must, (must you say is for the King) so faith the King of Kings, they must appear and that in person, they may not appear by proxie, nor may they be excused for their default, or make delay, or have a day over, but they must then and there appear to give an account, *Revel. 20. 12. I saw the dead great and*

small

small stand before God. 2 Cor. 5. 10. *We must all appear before the judgements seat of Christ*: Eccles. 12. 9. *God will bring thee [i. the young man] to judgment*; though thou be unwilling to come, *God will bring thee by force*, Hebr. 6. 27 Rom. 14. 10.

That all this is out of all question, will appear by the Confirmation which follows in the next place; 1. That is so. 2. That it must be so: That it is so, 1. many Scriptures of the old and new Testament do forehew it: Dan. 12. 1, . and 7. 26. 22. Eccles. 11. 9. Mal. 4. 5. Joel 2. 31. Jude verse 14, 15. & Acts 17. 31. Rom. 14. 10. Acts 15. 4, 5, 43. to him give all the Prophets witness, that he is ordained of God to be judge both of quick and dead. Rev. 1. 7: Behold he cometh. (1.) It is as certain as if he were come. 2. The Devils and wicked men at one time or another believe it, and tremble to think of it, Mat. 8. 29. *Art thou come to torment us before the time*. James 2. 19. *The Devils believe and tremble*; their hearts ale and quake within them. 3. All the Godly expect it, 2 Pet. 3. 12. 4. Many signs there have been and are foreshewing it. 5. The prayers of good and sins of bad men will bring it about, Rev. 22. 17, 18. chape. 14, 15, 16, 17, 18.

2. That it must be so, reason doth evince it: 1. For it will not stand with the justice, mercy, and goodness of God that it should be otherwise then well with the good, and ill with the bad at last, since it falleth out ofte, that the condition of the best men is worst, and of the worst men is best in this life. How can it stand with the justice of God, that wicked persecutors shoud go unpunished, and not receive a reward of their works, and that the godly who have suffered so much injury from wicked men shoud not be righted and recompensed. There is nothing in all the world doth more certainly prove the day of judgment then the injustice of the wicked world; for thus we may reason, will the Lord certainly punish the wicked and reward the just, this being not alwayes in this life, it must be certainly at the day of judgment. Besides, what mistakes and misconstruction do the justice of God and innocency of godly men lye under in this life, and how much do the names of God and godly men suffer hereby, and when or how will they or can they be delivered, but at and by this day of judgement? For the clearing thereof therefore and manifestation of Gods justice and godly mens integrity, there must be of necessity such a day to come: Hence it is called the day of the *Revelation of the righteous judgement of God*. 2 Thess. 1. 6. *We glory in your patience in your suffering, which is a manifest token of the righteous judgement of God*. The Saints sufferings here are (as one faith) an ocular demonstration of a future judgement, where all their wrongs shall be righted, and all their labours of love recompensed, James 5. 8. Rom. 2. 5. That therefore there is such a judgement to come we do rightly professe in one of the Articles of our Creed *That Jesus Christ shall come from Heaven to judge the quick and dead*. 2. Gods decree hath set it, Heb. 9. 27. *It is appointed to man once to die, but after this the judgment*. 3. His word hath spoken it and his truth must perform it. We have done with the Confirmation: but we must answer two or three objections etc we can make our Application.

It may be laid, God judgeth men now, he judgeth men every day.

To this we answer, This judgement is begun here on good and bad; God judgeth

Object.

Answer.

judgeth men by his word, by their own Consciencies and by his administration and the disfavour of his works: but the finall and solemn consummation and manifestation thereof is not till this day of judgment.

It may be also objected out of that place *John 12. 47.* that Christ saith 2 Object.
He came not to judge the world but to save it.

To this we answer, That by those words Christ meaneth nothing but this, that he came not then when he came first into the world to judge or punish men for sin, but to save men from sin, and for that purpose then, rather to execute his priestly and propheticall office then his kingly office in the judgment and punishment of sinners, which is to be done at the time of his second coming to judgment.

There is yet one more objection to be answered, which is this, There needeth no other judgment then what is already. *John 3. 18. 5. 24. He that believeth shall not come into judgement, but hee that believeth not is condemned already.*

To this we answer, that the sense of this place is by Interpreters thus, that the believer shall not be judged to condemnation, but in the judgment of absolution he shall be judged. And as for the unbeliever he is condemned already by that ancient sentence *Gen. 3. 19. 2. 17. Gal. 3. 19.* he is condemned also by Gods councill and decree, by Gods word and by his own conscience, the sentence is as it were passed, the halter about his neck, nothing to be done but turn him over the ladder of life, and he is gone for ever. Or he is as sure to be condemned as if it were done already: but the full and solemn declaration and execution of this is not till this last judgment.

And now we shall come to the application of this point and consider what profitable uses we may make thereof wherein we must premisse these things, that some of the uses are deduced from the generall doctrine of the last judgment, and some of them from some particular branches of this doctrine, or some things that do accompany this judgement; As the firing of the world, the end of all things and the like: And some of the uses are applicable to all men, but some to good men and some to bad men only.

The first use shall be of Instruction and discovery, to shew us some things concerning this point of the last judgment. 1. Who shall be Judge? The Lord Jesus Christ, God and man, as to the externall visible act, is to be the Judge of quick and dead. *Acts 17. 31. 10. 42.* And herein his divinity and humanity both shall be exercised. But as to the consent and authority the whole Trinity shall be Judge. *Kom. 2. 5. 16. 1 Cor. 4. 5.* Christ Jesus the second person of the Trinity is to be the Judge. 2. That as he was judged by the world, so the world may be judged by him. 3. That as his people have seen him in his state of humility, so they may see him in a state of glory. 4. That thereby he may perfect his kingly office. 5. Because the Father hath committed all judgment to him. *John 5. 27. 22.* 6. That he may have the same honour with his Father.

If that be objected which is in *Mat. 19. 28. 1 Cor. 6. 2.* that the Apo-

bles and Saints shall judge the world ?

The answere is this. That some take the sense of this text to be but this. That their doctrine, faith, and grace shall rise in judgment against the unbelief and wickednesse of the world and leave them inexcusable. *Heb. 11. 7. Mat. 12. 41, 42.* Others thus. They shall sit with him as assistants and approve of the sentence, as Justices of peace with the Judges. Others thus. They shall according to their meaure partake of the glory of Christ's Kingdome and be therein preferred before others. *Luke 22. 30. Rev. 10. 4. 2, 16. Dan. 12. 3.*

2. What this judgment shall be ? It shall be that whereby Christ will judge all men without exception according to his word, some to eternall life, some to eternall death.

3. The place where this judgment shall be ? For this some have thought that the place of this judgment shall be over the valley of *Jehosaphat* neer to *Jerusalem*, and for proofe hereof have alledged some reasons and some places of Scripture. As *Joel 3. 1, 2. 2 Chron. 20. 1. 22, 23. &c.* But this opinion seemeth to be very doubtfull ; and it is more probable it shall be in the aire and aloft ; from these Scriptures. *Luke 21. 37. Mat. 24. 27, 28. 30, 31. 1 Thess. 4. 17.*

4. The time when this judgment shall be ? For this some have held, it shall be at the end of 6000. years. Others immediatly after the discovery of Antichrist. Others at another time. But these things are not certain. Yet as to this point the Scripture seems clearly to hold forth these things.

1. That Gods people shall have a more certain knowledge of the time when this judgment shall be then wicked men shall have : they may perhaps be able to see and say in what age it shall be. *1 Thess. 5. 1, 2, 3. &c.* But the very precise time no man or Angell can or shall know, for this knowledge is hid from man, and kept in Gods own power. 2. For his own glory.

2. For his peoples good, to the end they may be alwayes upon their watch, and still ready and prepared. Therefore God hath kept one day from us, that we may watch every day. There is nothing more certain then that Christ will come, but nothing more uncertain then the time when. Christ will come to judgment. *Mat. 24. 36. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father only. But as the dayes of Noah were, so likewise shall the coming of the Sonne of man be. Acts 1. 7. Mat. 13. verse 32.*

3. That this day shall come, when it doth come, fuddainly and unexpectedly, as a thief in the night, and a snare upon the blind and secure inhabitants of the world. *Luke 21. 35. When they shall cry peace, then shall come fuddaine destruction. 1 Thess. 5. 3. Mat. 24. 38. As in the dayes before the flood they did eat and drinke &c. and knew nothing till the flood took them all away, so shall the coming of the Sonne of man be.*

3. This day is not farre off but near at hand, and is hastened by the sins of wicked, and the prayers of godly men. *1 Pet. 4. 7. Rev. 12. 17. Chap. 14. 14, 15. &c.*

4. The manner and order of this last judgment, and of Christ's coming to it. This judgment will be in it self, and to all wicked men exceeding

*Idea locet sensu
dies ut obseruen-
tia operari.*

ding terrible and dreadfull; For as the Judge so the judgment will be most impartiall just and righteous. Rom. 13. 2. *We are sure the judgment of God is according to truth against them which commit such things.* If Gods temporall judgments which were only shadowes thereof were so terrible, how much more terrible will the substance thereof, and the execution thereof, this last judgment be? See Joel 2. 1, 2. 31. &c. Zeph. 1. 14, 15, 16. This judgment is resembled and likened to terrible things, as Lightening, Theeves in the night, the Child-birth of a Woman, the comming of a Judge to guilty Persons &c. Notable is that place in Rev. 6. from v. 12. to the end of the chapter, upon the opening of the sixt Seale, being a prophecy of temporall judgments only to come upon the Roman Empire already fulfilled upon divers great men and others therein, enemies of Christ and his Members. *And I beheld and there was a great earthquake, and the Kings of the earth, great men, rich men, chiefe Captaines, mighty men &c. [notwithstanding their valour, power, wit, riches and friends] hid themselves amongst the Reeks and said to the mountaines fall on us, and hide us from the presence of him that sitteth on the Throne, and from the Lamb, for the great day of his wrath is come and who can stand?* Esay. 34. 6. 8. Ezech. 10. 11, 12. chap. 30. 1, 3. 9. Esay. 13. 6, 7, 8, 9, 10. Of this day then we may say much more, who shall stand, who shall be able to abide it? Mat. 3. 2. This day therefore in 2 Cor. 5. 11. is called the *terrowr of the Lord.* But the dayes of temporall judgments the great and terrible dayes of the Lord. Terrible this judgment will be. 1. For the things which shall go before it. 2. For the things which shall accompany it. 3. For the things which shall follow after it. For the things which shall precede it we will not speak of those foregoing, but remote signs which Divines say are 9. [To wit] 1. The preaching of the Gospell. 2. The Apostacy of professors. 3. The revealing of Antichrist. 4. Great wars and troubles in the world. 5. Great trouble in the Church. 6. False Christs. 7. The calling of the Jewes. 8. Strange signs in Heaven. But of the immediate signs which shall appear a little before Christs comming to judgment. For some think that a little before this, the powers of Heaven shall be shaken, the Sun and the Moon shall be darkened, and the Stars shall fall from Heaven, out of Mat. 24. 29, 30. Luke 21. 26. and that these Prophecies are to be taken literally, that there shall be strange events in Heaven and Earth, that the frame of the whole universe shall shake as a house that gives a Crack when it is ready to fall. And it is most probable that that which the Apostle 2 Pet. 3. 10. prophesieth concerning this day. *The day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a noise [like a mighty Whirl-wind or Tempest, roaring and carrying all before it] and the elements shall melt with heat, and the earth with the works that are therein shall be burnt up.* And after v. 11. *That day of God by the which the heavens being on fire shall be dissolved: answerable to that in Mat. 24. 29, 30. The Sun shall be darkened and the powers of heaven shall be shaken.* By which is understood the purging renewing and changing of their form and not their utter destruction; by comparing these places with Plat. 16. 1, 26. Rom. 8. 21. 2 Pet. 3. 13; Rev. 20. 13. After this there shall be new heavens and a new earth. This thing

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*Elizabeth Poddard is my namesake and my
eldest daughter and goddaughter of my dearest wife
and best bauer I hope will be my hobby/paline*

we say it is probable is to go immediately before Christ's comming, or that Christ shall come in this fire: And as the day of Judgment is the last day, so it is likely the judgment itself is one of the last acts of this day. For the text saith, *that immediately after these strange signes and fightes, the son of man shall appear: Math. 24. 29, 30.* and in and by this change of all things, it is probable that change shall be made of the Saints, whereof the Apostle speaks *1 Cor. 15. 51, 52. We shall not all sleep, but we shall all be changed in a moment, &c.* Some understand by the signe of the Son of man, *Math. 24. 30.* some exceeding glory which shall appear in heaven before the appearing of the Sonne of man himself, which others take to be meant of the dreadfull dissolution of the world by fire immediately to forego his appearing.

2. The comming of the judge shall be terrible: For 1. it shall be conspicuous as the Lightning, for he shall appear in his humane shape, so *that every eye and those that have peirced him shall see him, Rev. 1. 7. Acts 1. 11.* 2. It is not improbable (as we have touched) that he shall descend and come in the clouds in the middell or at the end of that fire, *Psal. 50. 3. God shall come and shall not keep silence, a fire shall devoure before him, and a mighty tempest shall be round about him: 2 Thess. 1. 6, 7. When the Lord Jesus shall shew himself from heaven in flaming fire: 3. his comming shall be sudden like the coming of the Lightning, Math. 24. 27. 4. his comming shall be with great power, brightness, majestie and glory, *Psal. 18. 7, 8, &c.* So *Matth. 24. 30. Chap. 25. 31.* He shall come riding, and sit mounted on the clouds, as on a stately Throne, *Acts 1. 9, 11.* environed as with a flame of fire attended with an innumerable host of heavenly Angels, there shall not one of them be left in heaven, but they shall all minister to him in this work: What a bright day will this be, where so many glorious Suns shall shine in the Firmament together, and above all the Sun of righteousness ouershining them so much, that the Sun shall seem but a snuffe to him, *2 Thess. 1. 7, 8. 1 Thess. 4. 17. Matth. 6. verse 27. Luke 21. 27. Matth. 25. 31. Rev. 1. 5, 6.**

3. An unconceivable and unspeakable horrour and fear shall seize upon all, especially upon all wicked men: *Luke 21. 25, 26, 27. And there shall be signes in the Sun and in the Moon, and in the Stars, and upon the Earth distress of Nations, with perplexitie, the Sea and the Waves roaring, mens hearts failing them for feare, and for looking after the things which are coming on the earth: For the powers of Heaven shall be shaken, &c.* *Matth. 24. 30.* Then shall the signe of the Son of man appear in Heaven, and all the tribes of the Earth shall mourn. *Revel. 20. 10. Heaven and Earth shall flee away before him: Rev. 6. 18. The Kings Captains and great men shall run into holes and corners.*

4. There will be a long loud terrible sound of a Trumpet made by Christ's Herald, an Archangel called Christ's voice and the last Trump, like unto that at the giving of the Law, *Exo. 19. 15.* and as at their solemn meetings they did call men together by a Trumpet, so now by this Trump, the dead in Christ shall be first raised and called before Christ, and the rest of the dead afterwards, *John 5. 28.* And by the Ministry of this and the rest of the Angels, as by his apparitors and executioners he shall send, cite, summon and gather together all Nations before him, *1 Thess. 4. 16. Mat. 24. 31. 1 Corin. 15. 52. Matth. 25. 32.* And thus much for what shall go before the judgement.

It will be terrible also for the things which shall accompany the Judgement it self. For the proceeding herein shall be much after the manner of the Judicatures of men. For herein are thrones prepared for the Judge, his associates and assistants, and they shall sit on them, *Dan. 7. verfe 10. Matth. 19. verfe 28. Rev. 20. verfe 11.*

2. There is 1. a law making the offence, and a punishment appointed for the offence: 2. a hearing of the cause, where is an offence proved to be done and sentenced to be punished: 3. the sentence executed according to that law. In the doing of Justice are two parts, 1. a hearing of the cause, 2. a doing of execution, and in the first of these are foure parts: 1. an accusation: 2. an arraignment: 3. an examination of witneses or giving of evidence: 4. a giving of sentence. So here. The Judge being on his Throne and all Nations conuented before him, every man is brought forth, his cause is examined, and he receiveth his sentence according to it. But to open this yet more fully let us examine these two things, 1. by what men shall be tryed. 2. how it shall be done: 1. By what? They shall be tryed by their words and works by which their faith or infidelity shall be discerned, *Matth. 25. 35, & 42, &c. Jude v. 15. 2 Peter 5. 10.* 2. How they shall be tryed: 1. by discovery of the fact: 2. by discovery of the Law. By discovery of the fact, For which purpose, The books of Gods infinite knowledge, and every mans own conscience as an informer accusing and as a thousand witneses convicting him, shall then fly and lye so open, that every man shall have all his pretences answered, and shall be left, and sit down speechlesse, excuselesse and self-condemned, *Jude v. 15.* And this shall be such a discovery as nothing shall escape it, for it shall be of every thought of our heart, though never so secret; every word of our mouth, though never so carelessly uttered; every glance of our eye, every moment of our time, every omission of good, every commission of evill done by our selves, or by others, and suffered by us, of every office we have born, of every good thing committed to us, of every work we have done, of every company we have kept; all this must be brought to judgement: And our sins that are now written (as it were) with the juice of Leinous shall then be by the fire of the last day made most legible, *Matth. 25. 19. Rom. 2. 1, 6 Rev. 20. 12. Eccles. 20. 1.* God will bring every work to judgement, with every secret thing whether good or evill. *1 Corin. 4. 5.* Judge nothing before the time, till the Lord come, who will lightens things that are hid in darkness, and make the counsels of the heart manifest, and then shall every man have praise of God. *Psal. 50. 21.* I will reprove thee, and set them in order before thine eyes. 2. This shall be by discovery of the word of God, Law and Gospel; For men shall have that light therein as to see, 1. what they should have done: 2. what they have done against it: 3. what they must suffer for it. They that have had no more but the law of nature shall be judged by that alone; they that have had the law written, by that also; they that have had them both and the Gospel shall be judged by them all: *Rom. 2. 12. 16. John 12. 48.* Thus the trying and hearing of every mans cause being done and passed, there shall be a separation made of the good and bad: the good shall be set on Christs right-hand, a place of dignity and safetie; the bad on his left-hand, a place of neg-

lect and forsaking, *Matth. 25. 33.* Then the sentence shall be pronounced, and this is twofold: 1. of Absolution to the good, the sheep on his right hand in these words. *Come ye blessed, &c.* every word full of sweetnesse and comfort. 2. Of Condemnation to the bad, the Goats on his left hand in these words. *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels:* a sentence breathing out nothing but fire and brimstone, stings and horrours, every word whereof hath in it a deadly sting. *Depart, be gone, from me:* from God, this were Hell enough to go from God the chiefest good. But oh God! let me go with a blessing, nay with a curse and vengeance: *Go ye cursed.* Whether Lord must I go? Let me go to some good place of pleasure? nay to Hell fire, a fire as bad as Gods wildest can devise, of old by him devised for thy torment; yet let me I pray thee come out again? nay into everlasting fire. Grant me then but some good company there? nay with the *Devill and his Angels.* And thus we have the terriblencesse of the judgement, and that which doth accompany it.

Now that which followeth it is the execution of this sentence, and this will be much more terrible. For 1. It will be suddain and present, there can be no reprieve, there shall be no delay. 2. It will be certain, no pardon nor other thing can happen or come between the Cup and the Lip to prevent it. 3. It will be unresittable and unavoidable; for no power or policy can rescue the prisoner. 4. It will continue to all eternity. The wicked being then under that shame and contempt spoken off by *Daniel chap. 12. v. 2.* and under ten thousand times more horror and grief, then ever any guilty condemned person was after his sentence of condemnation pronounced shall be violently puld down to Hell from the presence of the glorious God, Iesus Christ, all good Angels and Men, and their godly friends, who shall be then so far from pitying and praying for them, that they shall rejoyce in Gods justice upon them, and there they must suffer the pain and horrour of eternall, easelie, and remediless vengeance in a dark dungeon; the gates whereof are to be for ever shut upon them, whilst the godly shall be taken up into heaven, there to enjoy everlasting rest, glory, and peace. *Matth. 25. 46.* *And they shall go into everlasting pain, and these into eternall life.* *Revel. 20. 14.* *Death and Hell, (i.) the heirs of Death and Hell;* the reprobates shall be cast into the lake of fire this is the second Death, of which we shall anon speak largly: *2 Cor. 5. 10.* 7. This Judgement being dispatched, the end of all things shall come, *Matth. 13. 40. 24. 3. 31. 32. &c. 1 Cor. 15. 23. 24.* 8. This doctrine of the last judgement, and Christ comming ought much to be thought upon of every Christian, *Rev. 22. 12.* 9. By this we may be taught also; That God will have the glory of his justice to be seen. *2 Thess. 1. 4.* 10. Lastly, this doth discover to us Gods goodness in forewarning man of this day, for by this means he may be prepared for to receive the good of it, and forearmed against the evill of it: so we have done with the Use of Instruction.

Use. 2. In the next place let it be to exhort and perswade us, and that to divers things. 1. This point of the last judgement and Christs comming thereunto, being an unquestionable truth, an Article of our Creed and Principle of our Christian faith, let us not doubt of it, but steadfastly believe it. *Heb. 6. 2.* 2. It being a point of so great moment and high concern-

comment to us let us meditate and consider of it, and this let us do.

1. Puposely and willingly as Job did. Job 19. 25. *I knew that my redeemer liveth &c. not accidentally and unwillingly as devils and wicked men do.* James 2. 19. *Acts 24. 25.* 2. Believengly so Job 19. 25. not doubtfully as those wicked in a Pet. 3. 4. *There shall be mockers who shall say where is the promise of his coming.* 3. Desirously as a good day to be wished for, so the Church Rev. 22. 17. *The Spirit and the Bride say come, not fearfully as an evill day to be avoyded as Felix did Acts 24. 25.* And as he disfuted of the judgement so come Felix trembled and answered, goe thy way for this time, and when I have a convenient time I will call for thee.

4. Often and continually Mat. 24. 44. not once a year once a moneth or once a week only: let us think we ever hear this voyce sounding in our ears, awake ye dead and come to judgment. 5. Seriously so as to prepare for it Luke 12. 35. 40. *Be ye ready also, for the Sonne of man commeth at an hour when ye thinke not.* 2 Pet. 3. 10, 11, 12. *The day of the Lord will come as a Thiefe in the night &c. what manner of persons ought ye then to be in all holy conversation and godlynesse &c. looking for the coming of this day &c. not scoffing as those scoffers.* 2 Pet. 3. 4. And in the meditation of this day let us think of.

1. The certainty and unavoidablenesse of it. *Acts 1. 11.* 2. The terriblenesse of it. *2 Cor. 5. 11.* 3. The neernesse of it, at least to every man in particular Rev. 1. 7. To provoke us to consider much of this time, we are to know. 1. That it is a wise profitable and usefull meditation, and will certainly leave some good impression behind it upon the heart. *Deut. 32. 29.* For it serveth 1. To take of our hearts from the vanities of this life: he will not much care for that house which is shortly to be burnt down about his eares. 2. Pet. 3. 14. 2. It will serve to make us patient under our present troubles to consider that this time will put an end to them Job 19. 25. 3. It will make us have a care to keep our Accounts always in a readinesse whilst we are still in expectation of the coming of our Master to call us to an account Rom. 14. 12. 4. And finally it will much serve to toward the work of grace, restrain us from evill, and make and keep us good Rom. 14. 10. 12. 13. *Why doest thou condemne thy brother, or why doest thou despise thy brother? For we shall all appeare before the judgement seat of Christ, so then every one of us shall give an account of himself to God. Let us not therefore judge one another any more &c.* Math. 3. 7. *Who hath forewarned you to fly from the wrath, Gods judgement to come, in this but especially in the next life.* 3 Thess. 1. 10. Mat. 23. 23. *Amend your lives therefore and sure that your sins may be put away when the time of refreshing shall come from the presence of the Lord, and be shall send Jesus Christ &c. whom the heavens must come in untill the time that all things be restored &c.* *Acts 17. 30, 31.* And the time of this ignorance God regarded not, but now he admonisheth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath appointed wheresoever he hath given an assurance to all men, in that he hath raised him from the dead. Remarkable for this is that place, *Eccles. 12. 9. Rejoyce O young man [thou that presumest of thy age, and pourest sag of the evill day of Death and Judgment]* and

and let thine heart cheer thee; &c. [like the fool in the Gospel Luke 12. 19. please thy self in thine own vain conceits and wilfulness] walk in the ways of thine own heart [pursue thy pleasures and satisfie thy lusts without restraint] but know that for all these things God will bring thee to Judgment. Now to help us in this meditation let us use these means, 1. Let us read and hear often those Scriptures and other books which treat of this subject: 2. Let us speak much of it with them who do most think of it: 3. Let us observe much those things amongst men which do resemble it, as the Lightning, Iudicatures of men and the like: 4. Let us still pray to God to put and keep this meditation in our hearts.

In the third place we are to be exhorted, that believing and thinking of this last Judgment, and Christs coming to it, we do prepare for it. This is Christs counseil, Matt. 24. 44. Therefore be ye also ready, for in an houre that ye think not, will the Son of man come: Luke 12. 40. Be ye also prepared therefore. Matt. 25. 13. Watch therefore, &c. for ye know not the day nor the houre when the son of man cometh. Luke 12. 1. 6. Watch ye therefore and pray always. And this we must do for these reasons, 1. because this day halteh and will steale upon us unawares if we look not to it: Luke 21. 35. As a snare it shall come on them that dwel on the earth. Rev. 3. 3. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee. Calamity the more sudain the more terrible for 1. it amazes and exanimates a man, as an unexpected storm doth the Mariner: 2. it cannot be prevented: 2 That which we do in the mater of preparation must be done before that day come, for it will be then too late to do any thing to it: and delay in this case is very dangerous, for though we could be sure of time, yet we cannot be sure of grace as we have set forth to us in the instance of the foolish Virgins, Matt. 25. 9, 10. They which neglect to get grace here have no way left to get any then. And no other mans goodness will then stand them in any stead. Psal. 95. 11. Matt. 24. 43. 44. it will be too late to bolt the door when the thieves are broken into the house. 3. If at that time we be not prepared we are undone forever, if we be prepared we are made for ever, Matt. 25. 9, 10, 11. 4. None but such as are prepared will be able to stand justified in that judgment. Luke 21. 16. Watch, &c. that ye may be counted worthy to escape all these things which shall come to passe, and to stand before the Son of man.

If now you shall ask me how you may be prepared for Christs comming. I answere 1. We must labour for true repentance, which doth consist in contrition, confession, faith, and reformation. Acts 17. 30, 31. Now God commandeth all men every where to repent because he hath appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained. &c. 1. Cor. 11. 31. If we judge our selves we shall not be judged. Now let us weep over him in time because we have offended him, least we be forced to weep and wail to late that we did not weep in time. Acts 3. 20, 21. Repent and amend, that your sins may be put away when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ &c. Mat. 12. 20, 21. Luke 23. 3, 5. 2. We must beleive and obey the Gospel of Christ Acts 16. 31. Believe on the Lord Jesus and thou shalt be saved. By this faith we are united to Christ the Judge, and make him a sure friend to us

as Phil. 3. 9. 2 Thes. 4. 7. 8. 3 Thes. 1. 10. when Christ cometh to Judgement he shall be admired of all them that believe. And he is a Saviour only to them that obey him. 1 Thes. 5. 19. But he will shew himself from heaven with his mighty Angels in flaming fire, rendering vengeance to them that do not know God, and whiche obey not the Gospel of our Lord Jesus Christ. 2 Thes. 1. 7. 8. 3. we must labour for a holy and unblameable life. 2 Pet. 3. 11. Seeing then all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God. And after verse 14 be diligent that ye may be found of him in peace without spot and blamless. Rev. 3. 4. 1. They who have not defiled their garments (1) have kept themselves from the contagion of sin, even from the stink of evil. Jude ver. 23. they shall be clothed in white (1) gloriously and their names shall not be passed out of the book of life, in which the names of the elect are written. But the wicked shall not be able to stand in the judgement. Psal. 1. 5. and into the holy City there shall not enter any unclean thing, neither whatsoever worketh Abomination, or Lie, but they which are written in the Lambs book of life. Revelation. 21. 27. 4. We must labour with all diligence to make good our Election to our selves, for thereby we shall be made sure of salvation; if we can be sure our names are written in the book of life. Rev. 21. 27. Rev. 20. 13, 15. And I saw the dead both great and small stand before God; and the books were opened, and another book was opened which is the book of Life and the dead were judged of those things which were written in the books according to their works. And whosoever was not found written in the books of life was cast into the lake of fire. And we shall finde out our Election by our Sanctification. Rom. 8. 30. 2 Pet. 1. 10, 11. and 1 Peter. 1. 1 Thes. 4. 7. 5. We must have a care to to keep our Accounts alwaies even between God and us. For this purpose we must 1. set them down exactly. 2. We must cast them up often. Thus thriving men and luch as mean nor to be bankruptes use to doe by their Civill accounts. 6. We must seek the Lord now whiles he may be found. Esey 55. 6. Let us now sue out our pardon, and make our peace with him in Christ and get the favour of the Judge, for now is the day of mercy, of grace, the day of Judgement is a day of wrath and vengeance. 2 Cor. 5. 10, 11. Luke 3. 7. Rom. 2. 5. 7. We must not sleep in sin but be alwaies awake unto righteousness and having our Accounts ready, live alwaies in an expectation of Christs sudden appearance. Luke 21. 34, 36. Matth. 24. 42. Rom. 12. 12. 2 Thes. 5. 4. 6. It is doubtles one main cause of the freedom and boldnesse of men in sinning, that either they think not of giving any account at all, or if they do they put that day far from them: he that without all consideration taketh up money and runs in debt, doth certainly never mean to pay it again. Come saith the Harlot Prov. 7. 9. Let us take our pleasure in the full eye, my husband is gone a far journey (2) 4. Matth. 24. 48. The evil servant that smitech his fellows, and casteth and drinkeith with the drunken, saith, my master doth defer his coming Amos 6. 3. They put far from them the full day and approach to the day of Iniquity. 8. If we be professors of religion, we must not be contented or halidampt to shew our selves by 1 Cor. 11. that we be in concord with all

with the temp of profession onely, but also labour to get the oile of true grace and piety in our hearts. *Matth. 25. 1. 2. 3. &c.* *2 Tim. 3. 5. 9* We must be fachfull and active in the places wherein God hath set us, and in the trusts put into our hands *Mat. 24. 46. 10.* We must pray alwayes *Luke 21. 36.* Pray with David *Psal. 143. 2.* *Lord enter not into judgement with thy servants, for in thy sight shall no flesh be justified.* *11* And thus we must love, long, and wish, for the speedy comming of this day and of Christ our dearest friend *Rev. 22. 17. 2 Pet. 3. 12. 1 Cor. 1. 7.* And rejoice that it draweth nigh *Act. 3. 19. Luke 21. 28. 12.* We must continue with patience and soberitie to wait for Christs comming till he come. For *1.* it will be long ere he come *Mat. 25. 5. 2.* A generall securitie will be upon all sorts of people *Mat. 25. 5. 6. Mat. 24. 38. 39.* *3.* Securitie is dangerous to all *Mat. 25. 5. 6. 7. 8. 4.* Herein is watchfulness indeed, in an earnest care and bending of the mind, to live every day as one would live upon his Judgement day, which may fall out to be every day for ought that he knoweth. Thus let us be alwayes prepared, for Christ will come in an hour that we think not of. *4.* Since at the day of judgement every man shall receive according to his works, let us be from hence exhorted In the next place to take care that our works be good, and that we be fruitfull in good works *Rom. 1. 6. 7. 8.* Especially in succouring the needie members of Jesus Christ *Mat. 25. 35.* *I was hungry and ye fed me &c.* The last definitive sentence shall passe upon men according to their forwardnesse and freeness in shewing mercy to the family of faith and the meanest kindenesse done to them, Christ will accept, and will reward as done to himself. *Mat. 10. 41. 42.* *God is not unfaidfull that he shoulde forget your labour of love &c.* *5.* In the next place, since at this great day our conscience shall give evidence against us and either accuse or excuse us, and it will be a time of great trouble, let us labour to get good and quiet consciences towards God and man. *2 Pet. 3. 14.* And if at any time the conscience happen to be defiled or disquieted by sin, let us by repentance and application of Christs blood by faith, get it to be cleansed and quieted again. A good conscience will be more worth than all the worlds good at the day of judgement *Act. 24. 16. 2 Cor. 1. 12. 6.* In the next place let this serve to perwade us that are Gods people, to be patient under all the sufferings of this present life *James 5. 6. 7. 8.* *Be patient therefore for the comming of the Lord draweth nigh:* and then when he comes all will be well, for then his people shall have rest from all their troubles. *2 Thes. 1. 6. 7.* But of this we shall have more in the use of comfort. *7.* Let us be perwaded in the next place to think and speak more reverently of the Judge of all flesh, the Lord Jesus. If we honour our civil Judges, we are much more bound to honour this Judge. *Rev. 14. 7. 8.* Since that at this day of judgement all things shall be dissolved by fire: Let this in the next place perwade us to moderation in our desires after, and delights in all earthly things, the works either of creation or natures daily production, or arts invention *2 Pet. 3. 11. 3 Cor. 7. 31.* *Let us use the world as if we used it not.* *9.* In the next place, since after the dissolution of all things there shall be new heavens, and a new earth, wherein dwelleth righteousness. *2 Pet. 3. 13.* *(i) none but righteous persons:* Let us then labour by regeneration to be such

such persons. 10. Since this time of Christ's second coming will be such a troublesome time: Let us take care to be in a safe place at that time, as men do when a city is to be stormed: Let us put our selves into God's hands. *Psal. 31. 5. 11.* In the next place let this persuade us to a reverent fear of God's judgements which are so terrible. *Psal. 119. 120. Hab. 3. 16.*

But here a question may be made whether there be any prepared for Christ's coming? And whether any shall be thought worthy to escape the things that at that time shall come upon the world, and that will have cause to rejoice at Christ's coming? And who they are that shall be thus prepared &c? To the first part we answer, That doubtless there are such as doth clearly appear by these Scriptures *Luke 21. 28, 36. Act. 3. 19. Rev. 22. 17.* For answer to the second part, since the day of judgement is a day of so much good to some, and so much evil to others: that some shall have cause to rejoice, others to weep and howle when it comes, we shall spend some time in examination. For which purpose,

The next use therefore shall be a use of triall and examination to shew men of which side and sort they are, and to discover to them whether they are of the sheep of Christ, and shall at the day of judgement be set on his right hand and taken up to glorie; or whether they be goats to be placed on his left hand and sent down to hell. Let us trie our selves whether we be in the faith or no. 2. *Cor. 13. 5.* Let us see whether our names be written in the book of life. (i) whether we are elected to life, and our names are written in heaven, to be taken up into life and glorie with them that are appointed thereunto; for those whose names are not written there, are to be cast out *Rev. 21. 27.* And hence it is that this Book is to be opened at the day of judgement *Rev. 20. 12, 15.* to see whose names are written there. *Rev. 2. 5, 21, 27. Phil. 4. 3.* The work is then to finde whether our names are written in this Book of life, for if once written there, they can never be put out again. But you will say how shall we know this, which is not to be known? we answer. First this is to be known 1. For otherwise Moses spake he knew not what in *Exod. 32. 31, 32.* And Christ's speech must needs be idle in *Luke 10. 14.* When he bids his disciples rejoice that their names were written in the Book of life: And the Apostle in *Pet. 2. 10.* spake unadvisedly when he bid them make their election sure. 2. The Saints have known this *Iob 19. 25, 26. 2 Tim. 4. 7, 8.* Secondly their names are written in the Book of life. (i) they are elected which are Christ's sheep: And they are Christ's sheep which have 1. Christ's Earke mark an inward and effectuall calling (i) that are drawn by the work of God's Spirit from sin to holinesse, and made of sinners saints and sons of God. 2 *Tim. 1. 9. 1 Pet. 2. 9. Act. 2. 39. Rom. 8. 28, 30.* Whom he predestinated them be called. &c. 2. Christ's brand mark brotherly love. 1 *John 3. 14. John 13. 35.* By this shall all men know that ye are my disciples if ye love one another. 3. His mark in their foreheads, they mourn for sin. *Ezek. 9. 4. 2 Pet. 2. 7.* 4. His Seal the spirit of God. *Rom. 8. 9, 10.* 5. They feed in his pastures upon his ordinances and grow and thrive thereby in grace. *Ephes. 2. 21. Psal. 23. 2. Psal. 84. 7. 6.* That are like to sheep in nature and qualitie. 7. Tractable and meek, that may be easily governed and reduced from their strayings. *Psal. 100. 3.*

Ques.

Ans.

J/c.

Eay

Ezay. 11. 6. Mat. 5. 5. Ephes. 4. 1. 2. 3. 1 Cor. 13. 5. 6. 1 Tim. 4. 8. 1 Cor. 10. 16. 4. Patient. 1 Peter 3. 7. 8. 1 Pet. 1. 6. Psal. 40. 1. Ezay. 53. 7. 5. Profitable. Phil. ver. 11. 6. Temperate. Tit. 1. 8. Luke. 21. 24. 1 Peter. 1. 6. 7. Sociable and loving. Heb. 10. 25. Ephes. 4. 1. 2. 8. Clean from sin. 3. Pet. 3. 14. Rev. 3. 4. 5. 7. They have not only a form but a power of godliness, not only cyle in their lamps but in their vessels also. Mat. 23. 1. 2. 3. &c. 8. They are active and faithfull in their places for Gods glory and his Churchers good. Mat. 24. 46. And finally they are such as believe and obey the gospel of Jesus Christ, turn from sin sincerely, stick to God constantly, and suffer patiently the evil of this present time, desire, wait, and look for the appearing of this Christ to judgement. 2. Thess. 1. 7. 8. Mat. 24. 48. 13. 33. 37. Heb. 10. 25. To these Christs comaning and the last judgement will be very joyfull and acceptable. But such as are not called out of the world, and from their sins, that are secure, unregenerate, that hate Gods people, rejoice in iniquity, have not the spirit of Christ, forsake the fellowship of Gods saints and ordinances, profit not under them, but grow worse and worse, do not employ, or misemploy the Talents God hath trusted them with, are hurtfull, intemperate, filthy, fierce, that are impenitent, unbelieveing, Apostates, hypocrites, Idolaters, whoremongers, murderers, liars, and such like, have little cause to rejoice in this day. To all these Christs comming will be terrible, and the judgement day a sad day, as we shall shew you by and by. Job. 3. 3. 1. Job. 2. 9. 1 Cor. 13. 6. Rom. 8. 9. Mat. 25. 14. &c. 44. 49. &c. 2 Thess. 1. 8. Luke. 13. 5. Rev. 21. 8. Heb. 10. 25. Matth. 24. 51. Luke 21. 34.

Use.

The next Use shall be a use of Comfort to all believing Christians, that have the characters of Christs Sheep we have before given upon them; and truly to them there doe issue forth many streams of comfort from this doctrine of the last judgement and Christs Comming thereunto, 1. It may comfort and quiet them against the fear of Condemnation for their sin, for he that is their Saviour that dyed for them, their intercessor, their brother, their friend, their husband, and head shall come to be their Judge: What need have they then to fear his severity, or a hard, or harsh sentence from him? Or what reason have they to doubt of their cause, how it shall go with them? Job. 5. 22. *The Father hath committed the judgment to him.* 2. It may comfort them against the meanness and contempte of Christ (the Christians God) when he was in the world: for he, albeit he did then appear in weaknes, and in a mean condition, yet shall he appear the second time with power and great glory, to the admiration of his friends and terror of his enemies. 2 Thess. 1. 7. 8. 10. *When the Lord Jesus shall shew himself from Heaven with his mighty Angels, In flaming fire &c. When he shall come to be glorified in his Saints and to be made marvellous in all them that believe.* 3. It may comfort them against the horror of the grave, and the corruption of the body, for at Christs comming it shall be brought before him: therefore it must be raised and restored. Job 19. 25. *I know that my Redeemer liveth, and he shall stand the last day on the earth, &c.* 4. It may comfort them against persecutions, for when Christ comes the persecuted shall be delivered and rewarded, and the persecutor punished; 2 Thess.

1. 4. 5: *It is a righteous thing with God to recompence tribulation to them that trouble you, and to you which are troubled rest with us, When the Lord Jesus shall shew himself from heaven, &c.* 5. It may comfort them against the last Judgment of men and things; evill men and evill things are now called good, and good evill: *Esay 5. 20.* But at this last Judgment all men and things shall appear in their colours, and be seen to be as they are, *Math. 10. 25, 26.* *There is nothing covered that shall not be disclosed, nor hid that shall not be known:* and when shall this be if not at this day, which shall be the day of the declaration of the just judgment of God. *Rom. 2. 5.* and the time when God will lighten things that are hid in darkness, and make the counsell of the heart manifest and then shall every man have praise of God, *1 Cor. 4. 5.* *Rom. 14. 12, 13.* Then the righteous cause and person treaden down, here shall have the upper hand. *Psal. 49. 14.* *The upright shall have dominion over them in the morning,* (1) at the day of the resurrection, after the night of death and the grave is past: Then it shall be known who was in fault, *Joseph or his Mistrels,* *Gen. 39. 7, 8. &c.* 17, 18, 19. Whether it were *Ahab or Elijah that troubled Israel,* *1 Kings 18. 17, 18.* And whether Christ or the Scribes and Pharisees (that did so much censure him) were most faulty. Then will it be seen, who indeed is the hypocrite, the factious, seditious, chis naticall person, who is the truly foyle, and who is the truly wise man; there will be a resurrection of names as well as of bodies 5. 6. It may comfort them against the injuries they suffer by unjust judges, and their unjust sentence, *Am. 5. 6, 7, 8.* *Eccleſſ. 3. verſ. 16, 17, 18.* *Eſdras 7. 32.* the most hid shall appear upon the seat of Judgment, and misery shall vanish. 7. It may comfort them against all manner of misery and sorrow: when Christ shall come to judgement, all sorrow shall be done away, and perfect deliverance shall come to them, *Then shall all tears be wiped away from their eyes, Luke 2. 1. 8.* *When yee see these things, lift up your heads for your redempcion draweth nigh.* It is called therefore a time of refreshing from the presence of the Lord. *Act. 3. 19, 20, 21.* This held up *Jobs* head above water, who otherwise had been overwhelmed with the floods of affliction, *Iob. 19. 25.* and *Daniel 12. 1, 2.* and those Saints in *Hebr. 11. 35.* and as the summer after the winter, so Heaven after these sorrows will be much the sweeter. 8. This may comfort them against the dissolution of Heaven and Earth; these shall be dissolved, but we shall have new Heavens, and a new Earth: (i.) we shall have them with renewed qualities, shining with brightness and glory, somewhat proportionable to the Saints, to delight their eyes and minds; *Wherin shall dwell righteousness:* (i.) none but righteous persons, *2 Pet. 3. 12. Eſay 1. 21.* 9. This may comfort them in respect of all the good they do, and evill they suffer: it is perhaps little heeded of men, they do as much as they can obscure it, and the glory of the Saints for it: when Christ comes to judgement, he will trumpet out their praise. *Math. 25. 35.* *I was hungry and yee fed me, &c.* *2 Cor. 4. 5.* *Then shall every one have praise of God.*

The next and last use we shall make of this point of the last judgment is a use of discomfort and reproof to two sorts of people. 1. It is for the greater terror and fear, and sharp reproof of all such as viewing themselves in the glass of the former discoveries find themselves to be not the Sheep of Christ but Goats, as Murtherers, Whoremongers, Fornicators, Sorcerers, Liars, Persecutors, Oppressors, Buggerers, Thieves, Drunkards, Raylors, Extortioners,

tioners, Disobedient, Unbelieving, Idolatrous, Ignorant, Unregenerate, Unpenitent, Fearfull, Hypocritical, Apolatate, Unprofitable, Formall Persons, and such as are haters and despisers of Christ, his People, his Graces, and Ordinances: And yet if they think at all of the day of judgment, and of Christ's comming it is as of a day far off, or a day that will not hurt them; or (which is worse) do neither believe it nor think of it at all, or (which is worst of all) if they do think or speak of it, it is to mock and jeer at it. They say *let him make hast with his work that we may see it*, *Esay 5.19. Where is the promise of his comming*, *2 Pet.3.3.* Out of a prophane boldnes and infidelity as provoking God to bring tempeste that once which he hath so long threatened: or by an impudent boasting of their own innocency, as if God's comming to judgment should finde them not guilty, or not so guilty as they are charged to bee: they *desire the day of the Lord*, *Amos 5.18. Ier.5. 11,12,13, &c.* To all these we have this to say: 1. They are worst then the Devils who do believe the day of judgment and tremble to think of it. *Mat.8.29. Iam.2.10.* 2. The time will shortly come, when all Gods words which he hath spoken concerning this thing shall be no longer delayed but come to passe and be performed against them. *Ezeck.12. 1,2,3,24,25,26,27,28. 2 Pet.1. 20. The day of the Lord will come, &c. Ier.5.13,14.* 3. This day will come too soon for these men when ever it comes. 4. It will come on a sudden, and when they least of all do think of it: *It shall come as a thief in the night*. *2 Pet.3.10.* 5. It will be a terrible day to them, for they must then be brought to judgment and cannot avoid it. 2. Then shall all their sins (which now they will not see) be represented to them in their colours, as a debt they are not able to pay, nor any will pay for them, for which the Serjeant is ready to arrest them, the Gaole ready to take and keep them, till they have paid the utmost farthing which will never be, and this shall be laid open to men and Angels. 3. They can look for no other but to hear against them pronounced that dreadfull sentence, *Depart ye cursed into, &c.* and in what a case will their hearts be to hear it. 4. They must expect a speedy and certain execution thereof like *that of Haman, Esther 7.8. Mat. 24.50. Cut him asunder and give him his portion with Hypocrites.* 5. The punishment will be intollerable, the time eternall. But to them which so much desire the day of the Lord; we have this further to say out of *Zeph.1. 12, 15. Amos 5.18. To what end is it for you: the day of the Lord is darkness and not light: the great day of the Lord is neer, and basteth greatly. It is a day of wrath, a day of trouble and distresse, a day of wasterenesse, and desolatiōn, a day of darkenesse and gloominess, a day of clouds and thick darkness to them which are scilde on their lces, that say in their hearts, the Lord will neither do good, neither will he doe evill. To them and all the rest we say: There remains nothing for them: But a fearfull looking for of judgment and violens fire which shall devoure the adversaries, Hebr.10.27.*

2. The second part of this ulti is to blame Gods people. If they of judgment be a dreadfull day, near at hand, and will come when men least think of it, are not Gods people blame-worthy that they doe not think more seriously and frequently of, and prepare more carefully for this day?

That this security may be and is the fault of Gods own people is evident. *March. 24.5. Whiles the bridge was carried long, they all slumbered. Matth. 25. 38,39, &c.*

38, 39, &c. 1 Thess. 5. 3. *When Christ comes shall be finde faith on the earth?* Luke 18. 8. Psal. 30. 7. 1 Cor. 11. 29, 30, 31. And hence it is partly that their hearts are so much set upon the things of this world: they do so little finde the making up of their accounts, and that they are so impatient under their sufferings, and so careless and uncircumspect in their lives; because they doe not more minde the second comming of Christ to judgment, and the near approach thereof: It was to Christ's own Disciples he said, Luke 21. 34. *Take heed to your selves least at any time your hearts be oppressed with surfeiting, drunkenesse and the cares of this life; and least that day come on you at unawares,* Matth. 24. 42, 43, &c. Matth. 25. 12, &c. And truly as this is an evill to which the Saints are lyable, so is it not without danger enough to them. The danger is set out and illustrated at large in Matth. 24. and chapr. 25. in the parable of the Virgins, and the Houyhnders neglect of his house, and the Thieves breaking in thereby, and the sudden comming of the Master upon his evill Servant; for albeit it cannot overthrow the elect, and prevent their salvation (for this is impossible to be done) yet so far it may take upon them that they may be very hardly saved. 1 Pet. 4. 18. Matth. 26. 39. It is . . . ne, the great soule Thief, the Devil, come he at what hour he will, cannot rob him, and spoile him of his salvation; but it is as true, he may notwithstanding affright him sorely and much endanger his salvation. That Soul to whom when Christ shall come in his particular Judgement at his death, and finde him somewhat careless and secure, may perhaps not know and much doubt whether it shall be saved or not. And truly we cannot say but the last comming of Christ to judgment in generall may at the first be somewhat terrible, as the comming of the Master on a sudden to the servant whose accounts are not made even, and the comming of the Thief to the Houyhnder that looketh not for him, though he kin with he shall not rob him: and (as it seems) the five wife, but flumbring Virgins were, at the sudden comming of the Bridegroom. The more watchfull we are, and st all befound, the more confident assured and comfortable, doubts we shall be found when Christ comes to judgement: But if we be otherwise, we may be saved; but it will be perhaps as a firebrand pluckt out of the fire, and as Lot was saved out of the destruction of Sodom, Gen. 19. 16. It will be Gods decree and his care to keep us, and not by our watchfulnes and care to keep our selves, it will be by his holdfast of us, not our holdfast of him.

Of Heaven, of Hell.

IN the handling of this subject of Heaven and Hell, (to omit all curious, candlestic, needlestic and fruitlesse questions) we shall endeavour for the doctrinal part to prove 3. things necessary to be known, 1. That there is such a state to come as Heaven and Hell is: For he that is such a fool as to say in his heart, there is no God, may be such a fool also as to say, there is neither Hell nor Heaven. 2. What Heaven and Hell are: that the one is a very glorious and happy, the other a very base and miserable condition. 3. That there are degrees of this happiness and misery. And then last of all, for the use of all this, we shall shew, how we may attain to the one, and escape the other. And for a foundation of all our structure, we will first of all lay down this doctrinall proposition or point.

DOCTRINE.

Thus there is a Heaven and a Hell, that this Heaven is a state of wonderfull happiness, And this Hell is a state of wonderfull miserie, And there are degrees of this happiness and misery. These parts we shall take and handle asunder.

That there is a Heaven.

THAT there is a heaven may appear by these things. 1. Otherwise the condition of the best men will be worst; for in this life they receive most evil things. *Luke 16. 25. If in this life only we have hope in Christ, we are of all men most miserable.* 1 Cor. 15. 19. 2. How otherwise can God be just, or appear to be just? *And shall not the judge of all the earth doe right?* If God proportion the worst estate to the best men he must at least seem to be unjust, which cannot be. 2 *Thessalonians. 1. 5, 6, 7. It is a righteous thing with God &c. to give you rest who are troubled. It is a manifest token of the righteous judgements of God.* This time and state is therefore called, *The time of the revelation of the righteous judgements of God.* Rom. 2. 5. 3. Otherwise there is no reward for the righteous for all the good works they have done. *And the reward of their works shall be given them.* Esay 3. 10. 4. Otherwise the greatest part of the Scripture must be false, and the promises of heaven to the righteous must be of no force, for the Scripture saith there is a Heaven and God hath promised it to the righteous, and it is purchased and prepared for them. *Matt. 2. 5. 34. 5. 12. 19. 8. 12. 21. Coloss. 1. 5. Heb. 10. 34. 5.* It is begun here and men have a little taste of it in this life, which is an evidence to them of the full fruition thereof in the life to come. Rom. 5. 2, 8, 23. *Mark 9. 45. 6.* If there be a God, there is a Kingdom of God; But the first is true. 7. There is a resurrection of good and bad and therefore a place for good and bad.

What Heaven is.

IN the opening of this point we shall shew first in general what is either properly or

That there is a Hell.

THAT there is a Hell may appear by these things. 1. Otherwise the condition of the worst men will be best, for in this life they (for the most part) receive good things. *Luke 16. 25. They are not afflicted at other men.* (1) The righteous, for there are no other men but the righteous and the wicked. *Psal. 78. 5* 2. Otherwise Gods justice is not seen in giving to every man according to his deeds as in that *Rom. 2. 5, 6. It is a righteous thing with God to recompence tribulation to them that trouble you.* 2 *Theff. 1. 6, 7. When the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire to take vengeance &c.* 3. Otherwise the sinner shall escape unpunished for his sin; for many of them are not plagued at all for their sins here. And yet the reward of his hands shall be given him. *Esay 3. 11. And every one must receive according to that he hath done whether it be good or bad.* 2 Cor. 5. 10. 4. Otherwise the word of God, that doth assure us there is a Hell, and all the threatenings of God against sinners, that they shall be cast into hell &c. are false *Esay 0. 33. Together prepared of old &c. Psal. 9. 13. The wicked shall be turned into Hell, and all the nations that forget God.* *Matt. 5. 22, 30, 18, 19, 9.* 5. It is begun here and they have a taste of it in this present life, for what else is it that doth cause that horrour of conscience in some men, but the fear of lying for ever under Gods wrath in this place; *Jul. 1st. Matt. 27. 1. 7. Acts. 23. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 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figuratively and by way of resemblance said of it. And as in some particular wherein it doth consist.

Heaven is the blessed state and condition made and appointed by God, for the eternal happiness of the godly and elect, after this life is ended, with God and his blessed Angels above, where the most lively, visible and comfortable discovery of Gods gracious presence is; a little taste whereof we have here, a greater when Soul and Body are separated by death, And the full fruition whereof we have when the Body shall be raised and Soul and Body united together.

As touching this place and condition, we must first know, that the excellency, glory and sweetnesse thereof, no mortall heart, or created understanding can possibly conceive and comprehend to the life. For S. Paul tells us, 1 Cor. 2.9. *That neither eye hath seen, nor ear heard, neither hearts of man conceived,* the incomprehensible height and glorious misteries of that heavenly wisdom and auerurable, divine sweetnesse revealed in the Goipell: How transcendently then unutterable and unconceivable is the fulfilling perfection, the reall, actuall, and full fruition of all those evangellicall revelations accomplished to the height in the highest heavens through all eternitie. But this is certain, that this state and place is a state and place of inconceivable happiness and pleasure. For if the Disciples of Christ in the Transfiguration, were so taken and ravished with a little glimpse of this glory, that they desired they might for ever enjoy it. Matt. 17. 2, 3, 4. What then will the full view thereof be? and if the taste of it only be a joy that passeth all understanding. Phil. 4. 7. a joy unspeakable and full of glory: 1 Pet. 1. 8. Then the whole cup and full draught thereof must needs be an exceeding and eternal weight of glory. 1 Cor. 4. 17. There is a fulnesse of joy in it. Psal. 17. 15. The soul shall have so much that it shall desire no more; it shall have so much that it can receive no more, as a vessel that is full to the top. In it are no intermissions. Ephel. 3. 10. *No man can know it in*

branch. 1. What it is in general. 2. Wherein it doth consist in some particulars.

Hell is the miserable state and condition, made and appointed by God, for the eternall torment of the wicked and reprobate, with the devil and his Angels after this life is ended, beneath, where the most lively sensible, and terrible discovery of Gods wrath is. A little taste whereof men have here, a greater after death. And the full and perfect suffering whereof they have after the resurrection of the Body, and reuniting of Soul and Body together.

As touching this place, and state also, we must conceive the torrows and pain thereof as inconceivable and inutterable as the other. If the weight of the little finger of Gods wrath herein be so heavy as insupportable, what will his whole loyns be? If the taste of it be so intollerable, what will the full cup thereof be? yet so it is, For the Holy Ghost speaking of these little men do see and feel in this life, expresseth it thus. *A wounded spirit who can bear:* Pro. 18. 14. It is intollerable for so that manner of speech doth intend. This weight made Christ himself, though he knew he should get out of it quickly, yell, and whiles he was under it, was supported by a mighty strength, to sweat drops of blood, and cry out aloud. *Lord, Lord, Why hast thou forsaken me?* This is it that hath made the faithfull themselves (though supported by Gods hand) so heavily to lament, and so bitterly to beweare their estate. Psal. 77. This is that which hath made the wicked weary of their lives, and to chuse death rather then life, as Iudas, Saul, Spires, and others. It is but the apprehension of this, state to come, and neer at hand that makes thos kings and great persons Rev. 6. 14. 16. 17. To hide themselves and to say to the mountains *Fall on us and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* For the great day of his wrath is come and who shall be able to stand? like unto that Esey 33. 14. The sinnes in sinnes are afraid, fearing aske, hath required the punishment. If he amongst us shall offend with deserving fire, who amongst us shall dare with him? *Veritas ubi sit?* Said he also, *before the*

the present, but he that enjoyeth it: and all that can be said of it, can but as he that drew out the whole body of *Hercules* by his foot, frame unto us a conjecture of the matter that will conserue a shrowd of the thing it self. The Scripture doth set it forth unto us by the most excellent and precious things that are in the world: It is called a kingdom and crown, which is the top and Crown of all earthly happiness. In this there is a confluence of all riches, pleasures, glory, and what man's heart can wish for outward welfare and felicity: they that perlis this are said to be Kings, and to have *Crownes*, *Matth. 25.34. Rev. 1.6. 2 Tim. 4.8. James 1.12.* And what will not men do and suffer for a Kingdom. It is called an Heavenly Kingdom. *Matth. 7. 13.* to note that it exceedeth in glory and excellency all earthly Kingdoms, as farre as heauen surpasseth the Earth and more. It is called also, the Kingdom of God. *Act. 3.21. 13.* a Kingdome of Gods own making, (who doth all things like himself) filled and shining with all Majestie, pleasure and unspeakable joy, becomming the dwelling of the King of Kings: It is said to be also a kingdome *incomparable*, *1 Pet. 1.4.* and *that cannot be shamed*, *Hebr. 12. 28.* It is not subject to any hazard, losse or change as earthly Kingdoms are (*for all flesh is grasshopper, and the glory thereof as the flower of the field*, *Ezay. 4. 6.*) but it will be as fresh and as full many thousand of years hence as it is at the first. It is also said, to be undefiled, *1 Pet. 1. 14.* to note that it staye had and kept without any spot at all; which hardly can be in the having and holding of earthly Kingdomes: they are accompanied with many temptations, furthermore a transiency in this Kingdome above all earthly Kingdomes. 1

It is compared to light, *2 Tim. 4. 16.* It is compared to honour and glory, *1 Cor. 4. 47.* It is compared to life, then whith what more sweet? it is inspreld by the things that are most dearest of men. Think we if a man that hath a sound mind in a healthy body, and that hath no other end at once all the most exquisite and ravishing delights and contentes to body and mind, that all the world can afford? and

with everlasting burnings? If a glimpse and a glanse of this now, and that seen a far off, be dreadfull and horrid, what will the weight and feeling of it present be, then, when the wrath of God shall for ever in all extremity rest and remain upon them? for besides the losse of Gods blessed and joyfull presence and favour, (better then life) and an eternall separation from those everlasting joys and delights above, there is the pain of feeling the torment of an everlasting red hot scorching fire, without any possibility of dying or being ever consumed. All that can be said of it, cannot come near it; all that can be felt here, is nothing to it. If the fire of Hell be a true fire (as some suppose) it doth exceed our hottest fire, as ours doth exceed the painting on the wall: And it must needs be so; for the one was created for comfort, the other purposely to torment; the one is made by the hand of man, the other is tempered by the angry arm of almighty God; with all terrible and tormenting ingredients to make it most fierce and raging. It is said to be prepared, *Matth. 25.41.* as if Gods wisdom and power were set on work deliberately to devise it. And when God shall take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisdom, and justice: what a thing will it be? will not the work be like the workman? who knoweth the power of his wrath? *Psal. 90. ver. 11.* And the thunder of his power who can understand? *Job 26. 14.* Consider the making of Angels and men, and the making of this traitory world; and then imagine what God can do? Moreover, this fire is blown by the airy breath, the other by the angry breath of the great God, which doth burn far hotter then ten thousand rivers of Bramstone. *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it*, *Ezay 30. 33.*

Our fire must be fed continually else it goeth out, that burneth alwayes without feeding; ours giveth light, that giveth none: ours consumeth and dispatcheth the matter laid in it; that tormenteth but consumeth not, our fire

all this is nothing to set forth this estate; for all these things are no more to be compared to the glory of Heaven, then the shadow is to be compared to the body. But by these earthly things the holy Ghost doth paint out this heavenly happiness to us. It is compared to a royal feast, a glorious City, and the like. Think we upon a Virgin of mean condition and in great distress, graciously adopted by, and taken and espoused to, a husband of great worth; as a Prince or the like; one shee loves dearly and longs for much, one shee hath been long kept from; now to be gloriously and richly married unto him in a stately pallace and glorious City, never to be sundered from him again: what ravishing joy and sweet delight would it be to such a Virgin? This doth a little shadowe out unto the happy condition of a Christian in Heaven. For Christ hath espoused him (though most unworthy) to himself, and having loved him first, makes him to love Christ, and long after him, but the marriage is not to be consummated till they meet in Heaven, *Ezech. 16.4. 1. Is. 4. 17. Psl. 1. 23. 2. Cor. 5. 6. 7. Rev. 22. 20. 17. Rev. 19. 7. Rev. 21.* What joy will it be (think we) to an heir of a Kingdom or rich inheritance, that hath been long kept from it, in much want and misery; now to have the full and peaceable possession of it, as *David* had at length of his kingdom, *Psl. 18.* What joy is it to a man that hath been long at Sea in a dangerous voyage, even fainting with desire to see the land, now to arrive at his desired haven, in a goodly country and amongst his dearest friends, and there to be royally feasted, and entertained with all possible delights? What joy to a man banished from his country and friends, into an unknown uncomfortable place, and there to be imprisoned and hardly used without any hope of returne; for him to return to his country and friends, and there to feast and rejoice together. What joy to a man under the Turkish tyranny and bondage, and there deigned to death, to be redeemed and brought from thence, and advanced to great glory? What joy to two dear friends that have been long af-

farred, and sundered by the hand of man, and by the hand of God; to be now meet againe, and to be for ever joined together in a blessed estate. But this is not the abatement, nor possibility of putting out of if the severall pains of all the diseases incident to our nature, as the Stone, Gout, Collicke, broken Bones, Toothache, and the rest, and with all, the most exquisite tortures which have been or may be inflicted upon man by any Tyrant; and with all also, all the griefs, horrours, and despaires, that ever rent in pieces any heavy heart and vexed conscience, as *Iudas, Spes, &c.* if all these together and at once were upon one man, yet would they come infinitely short of the pain and anguish that shall torment the soule and body of the wicked in hell. But by these corporall things we may the better attain to the view of thole spirituall matters. The evill conscience here (a flame of this infernall fire) is compared to a Lion, a Serpent, a Sword, and Fire, *Iob 20. Eccles. 12. 2. to broken Legs, a Bone crushed to pieces, Psl. 51.* It is compared to darknes, shame, and contempt, to deare and the like; things mans nature do most of all abhor. Suppose we, a man that for a long time hath enjoyed a Kingdom, and all the glory that the world can afford, that he is now to be banished into a strange Country, and there to be for ever kept in a filthy stinking Dungeon among Snakes and the like: Or a man that hath been long wedded to a wife he loves dearly, and with whom he hath lived sweetly; and he is now to be divorced from her and made to marry a loathsome filthy creature, and with her to spend all his dayes, in all the misery besides, that such a life is capable of: What torment and misery will the torment and misery of such a man be? But alas, this cannot come near to that torment we speak of. Think we of a man which more in debt then he hath to pay to a furious and implacable creditor, apprehended by fierce Serjeants, in Prison under a fierce and cruel Jaylor, having no friend to succour him, that looks for no other but to spend his dayes in this infernall estate. Or of a Traitor, that hath injured his Prince, who hath sent out his fierce officers, and apprehended and cast him into Prison under a mercilesse Keeper, to be judged

sunder now to meet together? What are all these things but life from the dead? yet all this is nothing to the happiness of the Saints in heaven. The sweet content of a Christian in this estate is resembled to the sweet sleep of an Infant in its mothers bosom. *Luke 16. 23.* If *Abasuerus* (to discover his great glory and riches) could make such a feast as he did, *Estb. 12.* What manner of banquet then, how magnificent, how full of majesty will the feast of the King of Kings be, which he will make to feast his dearest friends to all eternity? we may well think it to be as great as the power and wisdome of the maker can reach unto; which must needs be incomparable and above all measure infinite. And if God hath made such a world for a world of wicked men, for a place of banishment, for a vale of misery; what place hath he made for his dearest and holy friends, in the time of joy and marriage of his Son? If our Gaole contain so great matters that shall our Country and Kingdom do? To say all in a little room, in the words of a learned man, In heaven the Lord shall be the Sun without rising, or setting; there we shall partake of the greatest good without envy; there shall be fulnesse of joy without disdain, perpetual triumph without war, perfection without any defect, perpetuity without end: God shall dwel in his people most clearly; he shall crown them with all good things; he shall remove all sorrow and mourning from them; Christ shall give them of the tree of Life in the middest of the Paradise of God: to them he shall give the morning Star; Christ shall own and honor them in the sight of God & Angels. The pure river of living water shall flow to them they shall be satisfied with the fruit of the tree of Life; they shall enjoy eternal health, they can never sin, they shall be for ever with God and the Lamb: there shall not looke a friend, nor fear an enemy; there we shall live with good affection without defect; there no man shall be born, for no man shall die, no man shall increase or decrease; no man shall hunger or thirst but satietie shall be immortality, and meat variety. It is life, therefore sweet;

before a dreadfull Judge, who is sure to be condemned, and to suffer most exquisite torments. Or think we of what we can, and we can think of nothing that can give us a taste, or discover a glimpse of it unto us. The wicked indeed have their Kingdome and their glory here, *their portion is in this life, Psal. 17. 14. Luke 16. v. 25.* And they are wedded to this world which they make their God: but they shall be suddenly taken from it, and cast into Hell, they spend their daies in wealth and suddenly go down to Hell, *Isa. 21. 15.* And wo, wo unto them, for the misery that shall come upon them, *James 4. 3. Phil. 3. 19.* They maie with the Devil and his Angels to everlasting fire, *Math. 25. 41.* there to lye, until they have paid the uttermost farthing which will never be, *Math. 5. 26.* and what else can be expected, for they have provoked to the uttermost the wrath of the King of Kings against them. And if the wrath of an earthly King be as messengers of death, *Prov. 16. 14.* and as the roaring of a Lyon, *Prov. 19. 12.* how terrible will the wrath of the King of the Kings of the earth be, *Heb. 12. 29. 10. 31.*

If we would know reasons why this condition shall be so importable, they may be these among others: 1. because they shall look upon the angry countenance of God, and apprehend w^t the uttermost his irefull indignation, and that so unmeasurably fearfull and terrible sustaine it, *Rev. 6. 16.* 2. The guile of sinne shall still be w^t the uttermost upon the heart to feel, and as an hidous object in the eye to see, and this always before them, and continually on them. No debt though of millions, and to the cruellest creditor in the world: so dreadfull as sin: no Writ so frightfull as the curses of Gods Law. No Arreife so sicksome, as the biting acutelnesse of the conscience. 3. The continuance of their misery, that they shall be ever dying and never able to dye, ever destroying and never destroyed, doth mightily dismay them, and add to the weight of their misery. 4. God hath made this estate of purpose to miserable, and will make the creature able everlastinglly to undergo it. 5. The know-

It is an inheritance, all men desire this; It is a crown and a king doin; all men aspire to this; it is light, all men delight in it, It is honour and glory, and all men labour to this; and it cost Christ his precious blood, it must needs be some rare purchase for which so much was paid. 1 Pet. 1. 18. There we shall be fed with Angels food which shall be so in a continual feast; there we shall be clothed with immortality and glory: 1. Corin. 15. 43. There shall be chastity without uncleanness, sanctity without pollution, gravity without foolishnesse, temperance without gluttony: there the minde shall be alwayes sober, holy, pious, whole and alwayes addicted to the love of God. But we shall open these things yet farther in some particulars.

As the misery of Hell, so the happiness of Heaven doth consist of two parts, 1. in an exemption and removal of all evil. 2. In a fruition of all good. The righteous in heaven shall be freed from all manner of evil, from evil spiritually, for they shall not, they cannot sin; which makes the holy man here to say out, *O wretched man that I am, &c.* Rom. 7. 24. they shall be freed off; the Conscience shall not be unquieted any more; *comfort*, for there shall be no more offence to the body; by hunger, thirst, cold, weariness, heat, shame, sickness, death, nothing shall annoy either soule or body; it shall neither feel nor fear disturbance. Othrys blessed condition, that is so exceeding happy, and whose happiness is so infallibly secured, Revel. 21.4. *Elyz.* 5.8. It is said of this estate: and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, &c. And again, Revel. 7.14, &c. These are they which came out of great tribulation, and they shall hunger no more nor thirst any more: neither shall the Sun light on them, nor any heat. For the Lamb which is in the middest of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. And again, Elyz 37.1,2, it is said, The righteous are taken away from the evill to

ledge that the creature shall then have to the uttermost of Gods wrath, its own misery, &c. for *sepius miser magis quam frustus miser*. It is called Death, which is bitter, and who doth not flinch it; it is called a Prison, who will not labour to keep out of it; it is called darkness, who doth not abhor it; it is called shame and contempt, who doth not labour to avoid it. But this shall yet farther appear in the things that follow.

There are also two parts of Hell, as there are of Heaven, 2 *Thess.* 1.9. 1. *The pain of loss, or an exemption from all good.* 2. *The pain of offence, or the enduring of all evil.* *Math. 8.29.* The damned in Hell are deprived of all good, and means, and hope of good. Their Consciences shall have no more peace, they can do nothing else but sin; their bodies shall have no more ease nor rest, but torments day and night *Revel. 14. 10.* They shall hunger, and have nothing to eat; thirst, and have nothing to drink; be cold, and have nothing to heat them; hot, and have nothing to cool them; weary, and cannot rest; sick, and dying, and yet cannot be well nor yet dye. And no marvell that they are deprived of all other good, for they shall be deprived and for ever separated from that *summum bonum*, the chiefest good, and well spring of all good: they shall be for ever driven out of and excluded from the blessed, sweet, and comfortable presence, of the most glorious God; blessed for ever, the Lord Jesus Christ, the blessed Spirit, and all the blessed ones; and those that were their dearest friends, who shall then justly abandon them with all loathing and scorn, and forgetting all mercies, and bonds of nature shall rejoice in the justice of God in their everlasting condemnation: So that no eye of God or man shall then pity them; no prayers, promises, or means be then heard or prevail in their behalf for any one in heaven or earth be heard to speak for them. The serious thinking of this loss will then more afflict the understanding Soul, then all the extreme sufferings of Sense; to be thus cut everlasting and unrecoverably, and to be for ever banished of the blessed light of God, which had they ever had but a

cont. *He shall enter into peace, they shall rest in their beds.* And in Mat. 13. 39. *Come unto me all ye that are heavy laden, etc.* you shall finde rest to your burden: of this time and place it is that Christ speaks, Mat. 22. 30. *They neither marry nor are given in marriage, but are as the Angels of God in Heaven.* Hebre. 4. 9. There remaineth a rest for the People of God: the which was signified by the rest the Jews had in the land of Canaan, Psal. 95. 11. This is that also the whole creation waiteth for: Rom. 8. 22. 23. *For we know that the whole creation groaneth and travailleth in pain together till now:* And not only they, but our selves also which have the first fruits of the spirit: even we our selves groan within our selves, waiting for the Adoption, to wit, for the Redemption of our body. *Not then shall death be selfe smitten so in victory:* 1 Cor. 15. 54. So then the triumphant soul in heaven shall say, *Death where is thy sting, O Grave where is thy victory: thanks be to God who giveth us the victory through our Lord Jesus Christ.* So that here we see a perfect immortality and freedom from all evill; for Death and the Grave shall be abolished, and this last enemy shall be destroyed. Colli. 2. 3. *The sting of death is sin, and the strength of sin is the Law,* Christ hath taken away the sin, satisfied the Law, and obtained eternall freedom for his own. They are never to returne to bondage or to feel evill any more. They have no more to come into this place: for they are to dwell on high where no evill can reach them. The Devil shall be shut up in chains of darkness in the prison of Hell. Rom. 16. 20. no wicked person or thing shall be in Heaven, for there dwelleth righteousness: there shall be therefore perfect freedom without any possibility of returning to bondage.

The second part of the happiness of heaven is in the fruition of all good, corporall and spiritual, and albeit this doth consist of many particulars, yet all these seem to be inserted and contained in those three words in Rom. 5. 20. *Glory, Honour and Peace,* in opposition to the *Shame, Contempt and Troubles* by which the misery of Hell is described. The glory of the Saints in Heaven (wherein a part of their

taskes, they would know to be an incomparable losse, and greater then the losse of ten thousand worlds: this renting of the Soule from God, and the horrible lese of Gods forsaking, and casting it of is incomparably more grievous then the renting of Soul and Body together. And then wilfull they shall think of their shamefull negligence, and wilfull folly in the neglect and refusall of the means of salvation, how near they were to it, how easily they might have had it, how much they are deceived, how thicke men are exalted that they thought fools, and they proved fooles that thought themselves wise. And in these and suchlike thoughts, what then will be the gnawings of the never dying Worm: what rage of their guilty Conscience, what furious despair, what horrors of minde, what distractions and fears, what bitter looking back upon their iniuent time in this world: what cursing of the day of their birth, their Brethren in iniquity, and even blaspheming of God himself; what tearing of the haire, gnashing the teeth, wailing and wringing the hands; no tongue can tell, no heart can think.

The second part of Hell is the pain of Sense, or enduring of evill, which though it doth comprehend many particulars, yet perhaps also may be all intended and comprehended in the terms of *Shame and Contempt* in Dan. 2. 2. 2. and thus implied in Esay 57. 21. in opposition to that *Glory, Honour and Peace*, by which the felicity of Heaven is set forth. The unshippes of the wicked in Hell we must needs conceive to be in the contrary, as that there shall be an agonies and lothelines in them, and in their bodies and soules both, for they shall have nothing more upon them, nor shall they come near to any thing that may make them glorious, they are separated from God and all goodness as farre as Hell from Heaven, they shall then be perfectly wicked, and therefore perfectly filthy and unclean. Rev. 20. 11. their fellowship is with unclean spirits, Mat. 12. 43. and they are like unto them. Those therefore that are to be cast into the Lake of fire and brimstone (amongst the rest) are said to be abominable, Rev. 21. 8. And in Esay 66. 14. *They shall be* happi-

happines shall consist) shall be in these things 2. in their bodies, which being glorified, shall be most beautifull and excellent, either as it springs out of the blessed beauty and excellency of the soule, or as it is endowed with an heavenly excellency originally imprinted by God in it self: *For the Spirit of God and glory shall then rest abundantly upon them.* 1 Pet. 4. 14. The body besides the freedom that it shall have from all the evils thereof, as lamenes, mis-happenes, sickness, hunger, nakednes, wearines, cold and th. like, it shall be gloriously endowed with many positive and wonderfull excellencies, as 1. *Immortality*, for it can never possibly die, 1 Corin. 15. verse 54. but it shall live as long as God doth live, so that herein their condition is a thousand times more happy then it was in the state of innocency in Paradise. 2. *Imorrigiblenes*, for every glorified body shall be for eves utterly impaissible with any corruptive quality, action or alteration, and cannot be subject to any inward decay or dissolution, 1 Cor. 15.42. 54. 3. *Power*, when to the souls native strength there shall be an addition of glorifying vigour, and Gods mighty spirits more plentifull inhabitation; and it shall also put on a body which brings with it besides his own inherent power an exact ablenes and readines, fitted to the souls highest abilities; how increable mightly may we conceive a Saint in Heaven to be, 1 Cor. 15. 43. 4. *Spiritualnes*, 1 Cor. 15. 49. The glorified body shall be more of the nature of the spirit (i.) more active not needing food &c. and more subject to the Spirit, and be more fully possessed with the Spirit. 5. *Beauty* and a shining amiableness: 1 Cor. 15. 45. The glorified body shall have an exquisite feature and stature, a wellfavoured and comly proportion, and manfull correspondency of all the parts thereof, a sweet and amiable colour, and a bright shining (splendor of celestiall glory, and a chearfull, lively, lightsome aspect; and all this preserved in perpetuall freshness, with new supply of heavenly attractiveness, by a more glorious soule: yet the very amiablest, pow. the soume thereof, shall be then the *glory* of it,

an abhorring to all flesh. Their bodies shall be immortall also, but this shall be their deak that they cannot die; they shall be ever dying, but never dye. It is called therefore an everlasting destruction: so that they shall be an everlasting abhorring: they shall be alwayes corrupting but not corrupted, alwayes decaying but not decayed. Their bodies shall be powerfull also; but alas for this power, there shall be an addition of suffering-strength, for God will make them able to endure, what else were intollerable, and he will give them strength to bear that burthen which otherwise were insupportable: for they shall be able to live so as alwayes a dying; but so shall dye, as that they shall alwayes live; they who torment, shall never be weary, they who are tormented, shall never be killed. They may have also more power to sin, for they shall be given up themselves without restraint, there shall be no grace nor means of grace there, the naturall ability or capacity of receiving or doing good shall be lost. *And if the lights in them be darkne, how great is the darkness?* Their vyle bodies shall be yet more vyle, and as vyle as sin and misery together can make them. And because the body hath sinned, therefore is the body to be vexed with corporall pains. The damned body shall be more spirituall also: but wo worth this spirituallnes, for it shall be now immortall like the soule, but happy were it for it if it could die. Their bodies also will be then much more deformed and ugly: if sin or misery, the fell whip of Devils, in a sinowie, fleshy Dungeon, can make a man fleshy and ignominious, the persons of the damned must needs be so. Gods Spirit hath forsaken them and Satan hath filled their hearts.

7. The understanding and memory of the damned soul shall also then, without doubt be much greater, and shall be so far forth exalted and confirmed as any thereby be made more capable of misery: for as grace shall be perfect in heaven so shall perturbation in hell, the minde of these damned wretches shall be tormented with unceas. fury, madnesse, straung fear, outries, and the like; 1. With the sense-

*Phil. 3. 21. Who shall change our vile bodies that it may be fashioned, like unto his glorious body. A glimpse of which we have in Christ's Transfiguration. *Math. 17. 2, 13, 43, 2, 4**

2. A second part of this glory shall be in the soul, wherein 1. The understanding shall be abundantly and comfortably enlightened, and enlarged to the uttermost, that the creature can reach unto, in all natural things that may delight, and especially in heavenly things, as in God's word, the glorious mysteries of the holy Trinity, The union of Christ's natures, the union of his elect unto him, God's eternall councill in election and reprobation, and the like. 2. The will shall be conformable to God's will. 3. The memory shall still keep what it knowes. 4. The affections shall be according to the perfect pattern: And all this shall be in perfection *1 Cor. 13. 10, 12. For when that which is perfect is come, that which is in part shall be done away.*

And it must needs be where there is so much grace there should be so much Glorie, for wisdom makes the face of man to shine. What with the glory of the soul, and the body together it is an exceeding weight of glory. It is laid therefore *1 Cor. 12. 2. They shall shine as the sun in the Kingdom of their Father.* And therefore it is that they are compared to Kings *Rev. 2. 21, 16.* There is glorie in this, therefore it is called a glorious inheritance *Ephes. 1. 18. And a glorious heritage *Rom. 8. 21.** And this shall be of the whole man, bodie and soul.

2. The honour of the Saints in Heaven (wherein another part of their happiness shall consist) shall be in these things. 1. As conquerours and kings by whom their spirituall enemies have been vanquished, as Judges by whom the world hath been judged, they lie down in triumph for ever. *Rev. 16. 1 Cor. 6. 1. Psal. 49. 14. They that shall have dominion over them, shall be the wicked.* 2. In the morning for their beauty shall consume. *See Rev. 21. 2, 21. They shall be Citizens and freemen of a stately and glorious City Hebr. 11. 10, Rev. 3. 1. They shall be members of a glorious society and company of the blessed*

of their sin which now they shall see in order before them *Psal. 50. 21.* in quantity and in qualitie, as it is in God's eye, and his words censure, all which they shall now see and remember at once exactly. 2. In the sense of the happinesse they have lost, by the losse of God's favour and presence, the society of good Angels and men, of the happinesse of which, then, they shall be doubtlesse far enlightened to see the exten; for there shall be nothing wanting to make them perfectly miserable. But they shall neither see nor remember any thing at all that may conduce to their ease, or releace the sin of their misse, i.e., here they shall envy the happinesse of the Saints, despair of help and mercie; and be utterly destitute of all courage to support. If the neer approach to God and an intimate communion with him draw a lustre and glory upon the person approaching, then the eternall separation from God with an eternall communion with the Devil that unclean spirit, and all wicked men must needs attract a shame and a dishonour to the person that is in such a fellowship with them *Exod. 34. 29, 30. 2 Cor. 3. 18.*

2. The dishonour and shame of the wicked in hell (wherein another part of their unhappinesse shall be) is in these things. 1. That they must for ever suffer under the brand of base Cowards, the slaves of Satan, by whom they have beene carried captive at his pleasure, and notorious majeffectours, justly for the same devoted to this condition. 2. Their company and society shall be those unclean spirits: *The fearfull and unbelieveing the abominable, whoremongers, murderers, dogs, inchancers, &c. Like snakes, and serpents, frogs, and toads, and such like creatures. This is the second death. Rev. 16. 13, 14; 8. 11, 15.* 3. And this in a blinding narrow, and blinding prison. *Rev. 9. 1. 1 Pet. 5. 10, 14. They shall be neglected, rejected, and despised of God, good angels and good men Psalm 119. 18. Psalm 1. 5. Get ye cursed Math. 25. 26, 41. Math. 19. 28. 5. They have no master to serve but the devills no work to do but tyme, and suffer for sinnes. And if it be a shame and dishonour to them selfes and maded them to be the Trinity*

Trinity, holy angels and just and perfect men. *Heb. 12. 22, 23, 24.* 3. They shall inhabit a great and glorious house. *John 14. 2, 3, 4.* They shall have the estimation, approbation, and commendation of God, Angels, and good men. *Mal. 3. 17. Matth. 25. 21, 23.* 34. Well done good servants &c. Come ye blessed. &c. *Matth. 19. 28.* They shall stand in the presence of God, and attend (as it were) upon him in his privie chamber, and they shall do nothing but serve him; their work shall be to praise God; and if it be an honour thus to serve in the presence of a King, what honour is thus to serve in the presence of the King of Kings? *Psal. 17. 15.* I shall be satisfied with his presence &c. See a little of all this, as in a Glasse, in the example of Mordcái, a man, though in himself, and towards the people, of much worth and merit, yet despised and rejected of men, and now, for his goodness, and fast cleaving to his God, in great dishesse and much danger; by and by, quit of all his miserie and advanced to great honour, to wear the Kings own Royall Ring and apparel, and to ride upon the Kings own horse, and to be the next man to the King. *Ezher 5. 6.* Also in the example of *Ioscb*, this day in the prison, in the dungeon, under much contempt, and to morrow advanced to great honour, to be the second man of the kingdom &c. *Gen. 41. 14, 42, 43.* So the Saints by their death shall be taken from all their contempt and miserie here, and carried to much honour and happiness as was *Lazarus* *Luke 16. 20.* 1. And this of God who raiseth the begger from the dunghill to set him amongst Princes. *1. Sam. 2. 8.* This honour shall be to all the Saints. *Psal. 139. 9.* And thus shall it be done to the man whom the King shall honour. *Ezher 6. 9.*

The third termine by which the happiness of heaven is expressed is *Peace* which indeed doth comprehend all good things to the soule and body called in *Psal. 16. 11.* *Peace of joy and pleasures.* And this is in divers particulars. For 1. There will be joy, delight, and contentment, there will be true and solid joy, there will be plentiful and ample delight; there

now to be the mean servant of a base and unworthy person, and to serve him in a base and servile work, as to cleanse his houses of office or the like: then the work and service of the damned in hell to the devil must needs be shamefull and dishonourable; indeed *Prov. 6. 33.* He shall finde a wound and dishonour, and his reproach shall never be put away. The least part of this dishonour and infelicity we may consider in that example of proud *Haman*, *Ezher chap. 6. and 7.* Tumbling from his exceeding great height of honour and earthly felicity, upon a suddain, and when he least thought of it, into a most thanefull condition and extrem misery and contempt. And this of the Lord. Who shall cut off the spirits of Princes, and is terrible to the Kings of the earth. *Psal. 76. 12.* That poureth contempt upon Princes. *Psal. 107. 40.* That bringeth Princes to nothing; and maketh the judges of the earth as vanity. *Ezij 40. 2.* That maketh the strength of the mighty weak. *Job. 12. 21.*

The opposite termine to peace is trouble or no rest, which also must comprehend many particulars. In hell there is no rest. *Rev. 14. 10.* But torments day and night. *Rev. 20. 10.* It is a place that deprives from all comfort that is ordained for torment onely. And this also is in divers particulars. For 1. There will be sorrow, anguish, and discontent, such as none like it. For 2. it shall be in such a place as is ordained for torment. 2. The persons to be tormented there, are men forsaken of God for euer. 3. Their Executioner will be their malicious, eternall, and powerfull enemy. 4. There is not the least comfort, no light to comfort the eye, water to cool the tongue, nor courage to support the heart. 5. It is the consummation and compleatment of all miserie. It must needs be an ample torment, every vessel of wrath will be full of wrath also, every part of body and soule shall be filled with wonderfull torment. There is nothing but torment in hell. The soule the most tender part shall be distractred to think upon. 1. All the sinnes that ever it hath committed. 2. The time

There will be a pure and perfect delight, every man shall have as much as he would, he shall desire no more, nor yet shall he be glutted with what he hath: every vessell of mercie shall be as full of mercy as it can hold, and it must needs be so, for heaven is a place ordained for joy and delight. 2. There is nothing but happiness there, 3. It is the consummation of all happiness and joy. 4. The persons there to be entertained are the persons of God's singular love, right dear unto him. What feast think we then will God make for the entertainment of his dearest friends. If an earthly king would make such a royal feast as *Ester*, 1. What feast can the King of kings make *March.* 25. 23. *John* 16, 22, 24. *Psalm* 16, 11. *Rev.* 21, 4. *Good measure pressed down shaken together and running over* *Luke* 6, 38: Every part of body and soul shall be filled with wonderfull sense of delight and sweetnesse, Yea, even the whole man shall drink down rivers of pleasures, and in the fulnesse thereof be made drunk. There we shall enjoy the Sabbath of our thoughts, and that sweet tranquilitie of minde, which we shall receive from the presence and fruition of that good wherunto our desires have carried us; when they shall have reached their object, when they shall be really, and eternally, present with and united to it. Every passion and faculty of the soul shall have its happiness, for it shall be freed from all that may disturb it. The soul must needs be wonderfully contented and pleased, with that excellent glory wherewith the shall be invested. Then will be that sweet tranquilitie of minde, resting in the fruition and possession of good. The body must needs be marvelously taken with that singular happiness wherewith it is indowed. For every sense thereof shall be filled with its severall singularity, and excellencies of all possible pleasure and perfection: The eye shall be delighted in the beatificall beholding of God, the Father, Sonne, and Holy G�., the blessed Angels, and Saints; The ear with the melodious harmony of that *Hallelujah*. The smell with the odoriferous perfume of all the flowers of the Pa-

and meanes of grace which it hath neglected, trifled away and despised, and the eternall miserie it hath acquired. And they then shall think of their shamefull negligence and wilfull folly in neglect and refusall of the meanes of salvation how neare they were it or, how easily they might have had it, how much they are deceived, how those men are exalted that they thought fools, and they proved fools that thought themselves wise. And in these and such like thoughts, what then will be the gnawing of the never dying worm? what rage of their guilty consciences? what furious despair? what horrour of minde? what distractions and fears? what bitter looking back upon their mispent time in this world? what cursing of the day of their birth? their brethren, in iniquity; and even blaspheming of God himself? what tearing the hair; gnathing the teeth wailing and wringing the hands? no tongue can tell n, heart can think. See a little of it in this familiar example. A man of mean condition is very likely and in great hopes to attain to be a speciall favourite of the King and by that means to come to great fortunes indeed, he is fair for it, and in his own thoughts so sure of it, that he cannot misse of it: and at length by some small mistike, or some little neglect he is utterly defeated; and doth not onely loose the kings favour but incurre his displeasure, and is perpetually banished his presence, and committed to perpetuall imprisonment, how much will this afflict the minde of such a man? So it is in this case. The wicked man especially that is under the meanes of Grace is fayr for heaven, and neer to eternal life: and might no doubt with more ease attain to it, then many of them do go to hell; he dreams all his dayes that heaven is his, and makes himselfe sure of it: but at last when he thinks to take possession of it, he is irrecoverably and enditley cast and thrust into hell. 2 *Thess.* 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.* *March.* 25, 41. *Depart from me ye cursed, &c.* And then shall they say too late, *How have I basid infiuation, &c.* *radise,*

radice of God, of all that may delight it, And the taste with the bread of life which shall satisfy him that eateth thereof, that he shall not hunger or thirst any more. If you ask, whence this joy and delight which the Saints in heaven shall have ariseth? we shall answer you. From that Glory and honour and the rest of the happiness of the Saints before spoken of, which the glorified person shall have.

2. From peace, for he shall have peace internall with God, and his own conscience; that blessed peace that passeth all understanding: Phil. 4. 7. Wherein a part of Gods Kingdom is Rom. 14. 17. part of Christs Legacy. John 14. 27. 3 continuall feast Prov. 15. 15. Which the world, can neither give nor take away. Peace externall, with good men, against Satan, persecutors, wicked men, all the creatures. Job 5. 23. His enemies shall be at peace with him. Prov. 16. 7. Peace without war, a safety without an enemy: For the last enemy which shall be destroyed is death; and therefore this peace shall be eternall also. It is the complaint of Gods people Psalm 120. 5, 6. That they live among them that hate peace. Woe is me &c. My soul hath too long dwelt with him that hateth peace: They shall then be freed of this misery. 3. From the blessed vision of God: 1. For the glorified person shall see as he is seen, he shall have a most clear, beatificall, sweet, and comfortable beholding of God, by the understanding of the minde: as far as the creature is capable. And this sight of God shall be 1. True, not imaginary and by delusions. 2. It shall be perfect according to the capacity of the soul. 3. It shall be immediate without the help of any other thing. 4. It shall be joyfull as one that feeth his dearest friend, and not terrible as one that feeth his Judge, or Tortour. And this must needs be a blessed thing. For 1. God is Light. 2. He is joy: 3. He is satisfying to the soul. 4. There is participation of him by this means to the creature. 1 Io. 1. 5. Psal. 16. 7. 17. 1 Io. 3. 2. 2 Cor. 3. 18. Cor. 13. 12. 1ob 19. 5. I know that my Redemeer liveth, and that I shall see him, &c. And faithfull shall also have a sweet, and comfort-

Prov. 5. 12. Remember Hamans case Esther. 6. et 7. It shall be tormented with the memory of pleasures past, and with the apprehension of pains present and to come; it shall see at its own folly and misery: and grieve to see the prosperity and happiness of the godly in heaven: there must needs be grief unmeasurable. For the creature hath lost all that good wherein it delighted, it is disappointed of all that hope wherein it relied, and it wanteth all that it desireth: and it is unable to remove what it suffereth, to recover what it loseth, to supply what it wanteth. All the faculties and passions of the soul shall suffer, for their joy and delight shall be drowned with sorrow, and their sorrow shall none take from them, if they love any thing they shall not enjoy it, if they hate it they shall have it; if they loath, they cannot leave it, if they desire, they cannot have it. The body likewise will have no part free, for every seale that I have a singular kinde of suffering. The eye shall be affrighted and afflicted, with the ugly and fearfull sight of devils: and the torments, and tormented before it. The ear with the horrible noise, clamour and cry, and cursed blasphemies of tormented, and the confused noise of the tormentours shadowed in the cry of the children in the valley of Hinon, when they were sacrificed by their parents. The stink with the stink of fire and brimstone, and other filth, shadowed also by that valley where men did use to lay all the filth of the city: the taste with most ravenous hunger and thirst, and all the sensible parts with burning fire. Luke 16. 24. 1 Pet. 4. 18. Rom. 9. 22. Rev. 20. 15. Matth. 5. 21. 22. 23. 24. Mark. 9. 44. Matth. 8. 13. 22. 24. Luke 16. 23. 13. 28.

And now if you ask me whence all this anguish and torment ariseth? We shall answer, we have touched it before; but to give yet further light herein, it ariseth, 1 From the shame and dishonour we have before spoken of: 2 From their unquiet estate, for the wicked are like the troubled sea when it cannot rest, whose waters cast out mire and dirt. There is no peace 3. Asb my God to the wicked Esay 57. 20. 21 No able

able and certain knowledge of one another, *Mat. 27. 3.* 4. From the perfect conformity of the whole man to Gods will, for then the work of grace shall be perfect and entire. *1 Cor. 13. 10.* *When that which is perfect is come, then that which is in part shall be done away;* then, and there, the faithfull shall not sin, for they shall enjoy a perfect rest, which cannot stand with sin, and they shall doe Gods will perfectly as the Angels in heaven, and as Christ himself. *Mat. 6. v.10. 12. 30.* *Psal. 103. v.11, 12.* 5. *Jo. 3. :0.* 6. *2 Cor. 3. 18.* *Wee shall all meet together, &c. unto a perfect man, and the measure of the age of the fulnes of Christ,* *Ephes. 4. 13.* *The Church shall be glorious at last, not having spot or wrinkle, or any such thing.* *Ephes. 5. 27.* *When he is manifested we shall be like him.* 7. *Jo. 3. 2.* Then shall the Saints be freed from that body of death, under which they groan so much now; then shall they be freed from that body of corruption under which they cry out so much, *O wretched man that I am, who shall deliver me, &c.* *Rom. 7. 23, 24, 25.* *Rev. 1. 4. 18.* 8. From their fruition of what they have, for they shall not only have much, but enjoy what they have; they shall therefore know it, that is theirs, what it is, and that they cannot lose it, none can take it from them. There are these things in fruition, 1. there must be a propriety in the thing: 2. a possession of the thing: 3. an accommodation of it to the ends for which it is appointed: 4. an assurance that they shall not lose it: all this is here, for *then he shall dwelt on high, and his defence shall be the munition of Rocks,* *Esay 33. 16.* compare then the happines and security of this estate together, and we must needs say it is a very happy estate, *John 10. 28.* 6. From their *consentment and satisfaction in it.* For then shall they not desire more or other then they have; but *God alone shall be their portion:* they that desire none other with him, or besides him, then shall it come passe that *God shall be all in all,* *1 Corinthians 15. verse 28.* 7. From their work and imployment which shall be that and nothing but that, wherein the regenerate man doth much delight, *Rom. 7. 24.*

no internall Peace: but they are still under that torment, *Pro. 18. 14.* *which who can bear?* their conscience doth still preface to them terrible things, they see so much that their hearts sink to behold it, there is no terror of Conscience here like it, no peace with God, but an irreconcileable hatred and war. No external peace from good men, devils, or wicked men, no not among themselves; but as they delighted in war and trouble, so they shall have enough, *Psal. 68. 30. 109. 17.* And this trouble also shall be eternall. 3. From the losse of Gods presence, and blessed vision: for they are to be driven out of Gods presence, and shall never see any thing in God that may yeld them any comfort: if they look upon him at all, it must be as an angry Judge, as a terrible Enemy. *They are to go from the Presence of God and Glory of his Power.* 2. *The hell. 1. 13.* according to Gods sentence. *Go ye cursed, &c.* *Mat. 25. 41.* And that *Mat. 7. 23.* *Depart from me ye workers of iniquity, I know ye not,* and instead thereof shall see nothing but *Devils and damned Spirits,* nor shall they have any other fellowship but this with the Devil and his Angels. *Mat. 25. 41.* Of this punishment then may they say, that are to undergo it as *Cain,* *Gen. 4. 12, 13.* that was to be driven out from Gods presence. *My punishment is greater then I can bear.* 4. From the *Envie and inconstancy of the whole man against and to the will of God:* not because the wicked in Hell shall desire to doe Gods will, or be grieved that they cannot do (for this is grace) but because from their eternal mind & practise to sin, they have drawn upon themselves an eternal misery they shall then do nothing else but sin, & suffer for sin, for there shall be nothing to keep them from sin. 5. From their feeling of what they have, for they shall not only be under amissable condition, but they shall feel their misery to the uttermost, a man may be in a desperate case, and yet not feel it, for he may be sensles: they shall see their misery to the full; and they shall know that it will be endless; all the powers and faculties of their souls and bodies shall be very quick to apprehend, and very lively to feel *They*

They serve God night and day in his Temple, and sing praises to him. *Revel. 7. 15. Hallelujah, Salutation and glory, and honour, and power unto the Lord our God, Revel. 1. 1.* And when those Beasts gave glory, and honour, and thanks to him that sate on the Throne, who liveth forever and ever: the four and twenty Elders fall down before him that sate on the Throne and worship him that liveth for ever, and cast their Crowns before the Throne, saying, Thou art worthy O Lord to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created. *Revel. 4. 9, 10, 11.* And they sing a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and nation, and people. 8. From the state of the wicked, as the Israelites turned back on the Sea and saw the Egyptians devoured, themselves delivered. And as there shall be no evil person, so there shall be no evill work there. *Revel. 21. 27. 22. 1, 4. 15. 2 Pet. 3. 3, 3.* All things that offend shall be removed. *Mat. 13. 41. 9.* That nothing shall disturb their happiness, or in the least measure lessen it; and that there shall be no intermission of it, but that it shall be night and day continued. Great peace shall they have that keep the Word, and nothing shall offend them. *Psal. 119. 165.* Your joy shall no man take from you. *Jo. 16. 22.* Add we to all this the suddenness and unexpectednesse of them, the place, the company, and the time, wherein, and with whom all this happiness shall be enjoyed: and we will see and say that there is indeed matter of wonderfull joy and delight in it. 1. From the place in 3. particulars. 1. It is above and on high, it shall be very conspicious, and therefore more glorious; it doth somewhat add to the glory of a building, that it is a little mounted *Jerusalem which is above Gal. 4. 6. Acts 1. 9, 10, 11.* 2. It is a place of unmeasurable greatness and largenes; it adds to the glory of a Farm, and the happiness of him that ows it, that it is spacious; to have in one ground together, that very good; a fair house upon it, and all in a sweet soile, and fairly situated, all this together is in this pos-

their present and future misery: Nay, (if it can be) they shall apprehend worse then they feel. 6. From their discontent in their condition, for they shall be utterly impatient of their state, and this also shall add to the mystery of their condition, *Luke 21. 6. 19.* And hence shall arise those bitter execrations and cursed blasphemies against God, other men, and themselves. *Rev. 1.* And they graved their tongues for pain, and blasphemed the God of Heaven because of their pains and their soars, and repented not of their deeds: their work shall be to curse and ban, and to blaspheme. 7. From the happy estate of the godly; for it shall be a part of the torment of the damned that they shall be compelled to behold the godly placed in heaven and enjoying eternal blisse, and themselves thrust out with a hope of a better state, *Mat. 13. 25. 16. 23.* It is elegantly set for him in the book of *Wisdom*, which though *Ap. confitit*, yet for ornaments sake we will let down at large. Then shall the righteous stand in great boldnes before the face of such as have tormented him, and taken away his labours: when they see him they shall be vexed with horrible fear, and shall be amazed for his wonderfull deliverances, and shall change their minds, and sigh for grieves of mind, and say within themselves, this is he we sometimes had in derision, and in a Parable of reproach; we feele shoues his life madnesse, and his end without honour. How is he counted amongst the children of God, &c. which deth new three things in God, 1. how little he regards them: 2. how far he is from helping them: 3. how exceeding hotly he is displeased with them. 8. That there is no avoiding of this, or any part of it, no relief, ease, or comfort under it, nor any intermission of torment to be expected. *Mat. 22. 13. Luke 16. 24, 25.* c. 20 10. no place for repentance in God, though they seek it with tears of blood: nay, so far will God be from pitying or helping them; that he will laugh at their destruction, and mock when their fear commeth. *Prov. 1. 6, 27, 28.* 9. Add we to this the suddenes and unexpectednes, the place and time in which, and the company with whom, all this misery shall be endur'd.

section: for the Heaven is the biggest of all created bodies, and infinitely bigger then the Earth: *2 Cor. 12. 2.* and all this shinning with exquisite glory and brightness of purest light. Men love stately houses built by curious workmen, especially if they be safe, pleasant, and delightfull habitations. Such is this, *Heb 11. 12. Jo. 14. 2.* *In my fathers house are many mansions.* It is called the *great City, Rev. 21. 10. and the City of the great and mighty King and Lord of Heaven and Earth:* made of purpose for the manifestation of his glory, and the habitation, and entertainment of his dearest friends. *3.* It is a place of incomparable and supercelestiall light of a perfect and constant light: for there shall be no night there. It is set out by a City whose wal is of Jasper, building of Gold, Gates of Pearls, and foundation of precious stones. It needs not the light of the Sun and Moon: *For the glory of the Lord shall enlighten it, and the Lambe shall be the light thereof.* And it must needs be infinitely shinning and bright, for God himself in his most surpassing glory shall there shine out most admirable: the glorified body of Christ shall shine brighter then the firmament, and the splendor of many millions of glorified bodies, by the brightness of God communicated to them oushining the Sun and Stars in brightness shall there concut. It is called therefore the inheritance of the Saints *in light, Collof. 1. 12. Revel. 21. 13. Mat. 17. 2. Dan. 12. 3. Phil. 3. 21. Collos. 3. 4. Exod. 34. 29.* *2.* For the company, the society & company shall add much to the felicity of the Saints in Heaven: For their company shall be, *God the Father, Son, and holy Ghost, The Patriarchs, Prophets, and Apostles, the Martyrs and Saints; Abraham, Isaac, and Jacob, and all our godly friends departed;* for we shall all meet together, and be for ever with the Lord: and with these they shall have a familiar acquaintance: they shall all rejoyce in each others happiness, and thereby increase each others joy. This I say, &c. *That ye may also have fellowship with us, and that our fellowship also may be with the Father, and with his Son Iesu-Christ,* *1 Jo. 1. 3.*

and we must needs say, that it is misery incomparable: *1.* For the place in 3. things, *1.* The place appointed for the Damned is beneath, and (as is probably conjectured) in the heart of the Earth, *Luk. 16. 26. They go down into Hell, Mat. 55. 15 Deur. 2. 22. 2.* It is a place of straitnes, able onely to contain that huge multitude that must be for ever there up there. It is set forth therefore by a Prison, a place of restraint, a Pit, a Dungeon, a Lake, places that are not great, *Revel. 9. 1. 1 Pet. 3. 19. Iter. 38. 6.* The earth it self (in which it is conceived to be) is not great. *3.* It is a place and state of perfect and compleat darknes, and without any light at all. For there shall be all night, no day; they shall be bound with the bonds of darknes, and of everlasting night: we read of a dreadfull darknes, one of those grievous plagues that God inflicted upon Egypt, *Exod. 10. 22. 23.* But alas, what was that to this? It is called *utter darknes, Mar. 8. 12. 22. 25. 30.* It is called in *Iude v. 13. 2 Pet. 2. 17.* it is called the *blacknes of darknesse (i.) extrem darknes.* And it must needs be so dark, that is so far remote from all that may enlighten it: yet it is a strange darknes, to be dark where fire is; as it is a strange fire where no light is: and this darknes must needs be then a dreadfull darknes, that is so extraordinary, when ordinary darknes is terrible to nature. *2.* For the company the wicked shall have in Hell, they shall be such as cannot but add to their misery, for they shall have no other company but Devils and wicked persons, *Mat. 25. 26. Go ye, &c. into everlasting fire prepared for the Devil and his Angels.* Their fellowship shall be with Devils, and with them they must be for ever. Their company shall be the *fearfull, unbelieving, abominable, murderers, dogs, whoremongers, idolaters, sorcerers and all hys.* *Rev. 21. 8. 22. 15.* They shall still live with, and look upon their deadly enemy the Devil that by his bewitching deceits, and malicious and cunning deviles hath brought them into this misery; and duth now triumph and rejoice therein over them: they shall still live and look upon the Devil their *3. Thess.*

1 Thess. 4. 17. Then we which are alive and remain shall be caught up, &c. and so shall we be for ever with the Lord. Jo. 17. 24. For then I will that they which thou hast given me be where I am; that they may behold that my glory which thou hast given me. Hebr. 12. 22, 23, 14. But yee are come to the mount Sion the City of the living God, the heavenly Jerusalem, the company of innumerable Angels, the Congregation of the first born written in heaven, to God the Judge of all, to the Spirits of just and perfect men, to Jesus the Mediator of the new Testament, &c. Phil. 2. 1. Pfal. 17. v. 15. Rev. 21. v. 3. 22. 33. Mat. 8. 11. Mat. 13. 28. Luke 10. 36. 1 Thes. 4. 13. And there shall be none but Saints there Rev. 21. 27. 22. 3. 4. 15. 2 Pet. 3. 13. So that then our Union and Communion with God shall be perfect. Suppose we a wife that loves her husband dearly and desires his company much above all things in the world; but hitherto his occasions have been such that she could not enjoy him: now that he is resolved to live at home always with her; how comfortable and joyfull a thing will this be to her? So now the Church of Christ, and Christ herefore kept a part shall for ever dwell together, and be parted no more. 3. For the time of enjoyment of this happiness, it shall be for ever and ever. It is therefore called an inheritance, 2 Pet. 1. 4. Acts 10. 32. and ever after life Mat. 25. 46. If we ask why God should give an eternal reward for temporall service, we must answer, because it is his pleasure; as it is his pleasure to give a Kingdom; for to give an everlasting Kingdom. And it is a gift like himself, and fit for such a one to give, Luke 12. 32. James 1. 6. 1 Tim. 6. 17. Now put all this together, and then let us think what a state and condition heaven is, and whether he be not a happy man that is born to inherit this. May we not say of this; O joy above all joyes and without which there is no joy; when shall I enter into thee, to see my God that dwelleth in thee? O everlasting Kingdom! O Kingdom of all eternities! O Light without end! O Peace of God that passeth all understanding; in which the Souls of Saints do

powerfull and afflictions reexecutory; the⁷ shall still live with and look upon those wicked men that at their wicked Counsell and example have helpen together to bring them into this miserable estate, and they shall still live with, and look upon also those men, whom they themselves by their wicked example and counsell have been a means to draw into this misery: and how much this will add to the heavy weight of misery upon them, no heart can think, or tongue expresse. It is one ease and help against many a misery to go from the light and sent of it. For out of light out of miserie; but from this we may not, we shall not go: we must have it still in sight, and therefore still in mind. 3. For the time of enduring this misery, it is everlasting, Mat. 25. 46. These shall go into everlasting pain, and v. 41. everlasting fire, Jnde. v. 6. Mat. 5. v. 23. Dan. 12. 2. Mark 9. 43. 2 Thess. 1. 9. And this drives the nail to the head. [Balton] The conderation of this eternity will so torture the damned soule, that he would think himself happy, if he might endure those pains no more millions of years then there be sands upon the Sea shore. For this thought would comfort, my misery will once have a end. But alas, this word never will ever rest the heart in pieces with much rage, and give still new life to those insufferable sorrows which infinitely exceed all expression, or imagination. Let us suppose this great body of the earth on which we tread to be turned to Sand, and a Wren to tems but every hundred thousand year, and carry away one grain of this great heap, what an immensable number of years would be spent before this heap of Sand would be fetcht away: And yet we and alas, that ever that was born, when thou hast lyen all this time in this misery thou art no nearer comming out, then the first house thou entredst in. Now suppose what it is to ly one night in somes disease; and have all the helps and comforts for ease; what will it then be to ly in this state for ever? O eternity, eternity, eternity. If you shall aske why the temporall sin is punished with eternal punishment? We answer, 1. Because Gods just

rest with thee, and everlasting joyes are upon their heads, and all pain and sorrow is fled from them! O how glorious a Kingdome is thine O Lord, where in all Saints do dwel with thee, adorned wth light as with apparel, and having Crowns of precious stones on their heads. O Kingdom of everlasting blisse, where thou O Lord the hope of all Saints art, and the Diadem of all their perpetual glory rejoicing them on every side with thy blessed sight! In this kingdom of thine, there is infinite joy and myght without sadness, health without sicknes, life without death, ease without pain, light with out darknes, and all good without any evill, where youth flourishest that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never coolceth, health that never diminishest, joy that never ceaseth, where sorrow is never felt, complaint is never heard, matter of sadness is never seen, nor evill successe is ever feared. For that they possest the O Lord which art the perfection of felicity.

That there are degrees of joyes in heaven.

IT is certain and infallible, that the glory of heaven is the gift that God bestowes upon all the Saints, and every Saint shall be full of glory: and that as some do and suffer more then others here: So they shall have and receive more glory, then others he reafer.

1. That this is so, is more then probable. *Matth. 22. 3.* They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousnes, shall shine as the stars for ever and ever. *1 Cor. 15. 41.* The Apostle speaking of the bodies, of the glorified bodies of the Saints in heaven, with these words: There is another glory of the Sun, another glory of the Moon, another glory of the stars: for one starre differeth from another starre in glory. So also is the resurrection of the dead. *2 Cor. 9. 6.* The parable of the Talents *Luke 19.*

Keaf. 1. For though God give not heaven for, yet he gives it according to our works: and some mens works do farre exceed others. 2. All

fice can never be satisfied by the sinners punishment. 3. The sinners mind to sin is eternall. 3. The souls and bodies to be punished shall be eternall. 4. The sinner doth sin all his time, and God doth punish all his time, which is eternall. 5. The Raine of sin is eternall. 6. The sin is against an infinite God, and therefore the punishment is an infinite punishment. So now, putt all this together, and then think what a state and condition Hell is; and whether it had not been good for a man never to be born, rather then to be born to this condition. *Matth. 26. ver. 24.*

That there are degrees of torments in hell.

IT is most certain, that the torments of hell shall be imposed upon every impenitent sinner, and he that bears least thereof, shall bear an intollerable burden: yet it is more then probable, that as some sin more then others, so they shall be punished more then others: and therefore that there shall be degrees of torments in hell. *Matth. 23. 14.* woe unto you Scribes &c. Therefore you shall receive the greater damnation. *Matth. 11. 22.* It shall be easier for Tyre and idon in the day of judgement then for you. *Matth. 5. 22.*

Reaf. For Gods justice so required, and the judge of all the earth will do right. If then it be demanded who shall have most torment? The answere will be, he that hath most sinned. And the aggravation of sin will rest upon these circumstances. 1. Upon mens knowledge for they that have much knowledge, and yet sin much, must look for much torment. *Luke 13. 48.* 2. Upon mans will for the more of the

are not alike capable, but differ as vessels, that are some greater and some lesse. If it be asked then who shall have most glory? The answer must be this. 1 Those that suffer most for Christ's sake. *Math. 5. 12.* *Great is your reward in heaven.* 2 Those that do most good for other souls. *Dan. 12. 2.* *They shall shine as the stars &c.* 3 Those that are most humble. *Math. 18. 1, 2, 3, &c.* Christ being asked, who should be the greatest in the Kingdom of God, he sets a little childe before them and saith. *He that shall humble himself as this little childe, the same is the greatest in the Kingdom of heaven.*

Now that we have made it appear that there is a heaven, and that it is such a heaven, such a happy and blessed estate, and that there are degrees of this happiness; you will say unto me *Quosdam hoc?* What of all this, or what is this to us? That we may therefore know these things for our selves: Let us see what use may be made of all this, for our own profit.

Use 1. This then serveth for instruction, to shew the folly and madnesse of the men of the world, that willingly deprive themselves of this endless glory for a few base lusts, that bereave themselves of a room in the city of pearls; for a few carnall pleasures, that putt themselves out of everlasting habitations, for a little transitorie pelle, that wilfully keep themselves out of this pallace of infinite pleasure: for the short fruition of worldly trah and trifles. These are like profane *Esau*, that sell their birthright for a mesle of porridge. *Heb. 12. 16.* These are like the cock in the fable, that let go a pearl for a barley corn. Will not every man think him out of his wits, that is promised a Kingdom, if he will forswear to doe some small matter that will not profit, but hurt him to do, and doe some small thing he may easily doe; and he will not doe this little for so great gain? certainly every man will think him so. Should not a man rather, sell all that he hath to gain this *Math. 13.* And account all but dung in comparison of this *Phil. 3.* [Jerome] What saith the father. fire, gallows, &c. All the torments of hell, so I may enjoy the pleasures

heart runs to a finne, the greater is that sin, in which respect, some sinfull thoughts are deemed greater then other sinfull works. 3 Upon the means of amendment, for they that have had much means of amendment, & yet are as bad as ever they have been, must look for a great share of hell. 4 Upon the hurt they doe by their sin, for the more hurt they doe by their sin, the more torment they must expect to suffer in hell for their sin: hence it was (as it is conceived by some) that *Dives* would have had his friends admonished, least they being hurt by his counsell or example, this might cause increase of this torments in after time.

Now having made it to appear, that there is a hell, and that it is such a hell, a miserable and intollerable condition: And that there are degrees of this misery. Let us bring home this a little nearer to our selves, and consider what saith the Holy Ghost in the Word of God teacheth us to make of all this.

Use 2. First then let this be to set forth, the folly and madnesse of those men, who though they hear before of such a state and condition, and are forewarned thereof: yet wilfully run themselves upon the hazard of everlasting undoing therin, to have the fulfilling of a few base lusts here: these shew plainly that either they beleive none of these things, or if they doe, that they suppose they have made a Covenant with death, and are at agreement with hell, that it shall not touch them. *Ezay 28. 15.* They run upon all this danger, as the horse unto the bottell. *Jer. 8. 6.* Being ignorant of Gods judgement. ver. 7. *What will it profit a man to win the whole world, and lose his own soul.* *Math. 16. 26.* Will we not think that man mad, who being told that if he go such a way, he will fall into a dangerous pit, or be torn in pieces of wilde beasts: that having no need will notwithstanding adventure that danger? doubleesse every man will think him so. [Balton] Ah then is it not madnesse above admiration, and that which may justly astonish heaven and earth, that men who are reasonable creatures, that have eyes in their heads to foresee, and hearts in their bodies to tremble, con-

Of heaven. Who doth not then marvell at the wisdom of the men of this world (rightly termed folly,) that embrace straw, and contemn gold, set their hearts upon that which is not, and so greedily follow after shadowes, and neglect that which is, and let go enduring substances; what folly and madnesse is this?

2. *Exhortation.* To divers duties. 1 Let us labour to see, know, and beleieve this. But you will say of this as of death, is there any man alive, that makes a question of this, whether he shall die, or whether there be a hell or a heaven or no? Yes certainly it is more than manifest, that most men doe not know nor beleieve this truth: for if they did, it is not possible they should live as they doe. To know, is to know by causes, and for our selves, and to apply to our selves, and our own private profit what we know: which is the knowledge we are preffed to in this place. To beleieve: (because the God of truth hath said it in his word, that there is a heaven to reward the righteous, and a hell to punish the wicked, that we must all die, and after death come to judgement: and to live so as those that expect such things. 2 Pet. 3. 14. Wherefore be ye sober, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blamelesse. Let us consider it well, spend many thoughts upon it, enter into deep meditations of the inestimable glorie of it, and view that heavenly Canaan well. And to help us herein, let us pray with the Apostle, Ephes. 1. 18. That we may be enlightened to see what is the riches, and glory of this inheritance. These things beleevingly thought upon will bring us much profit. 1 They will expell other thoughts. 2 They will keep us from sin, we shall say then, shall I sin, and for a few baske lusts, look such a place as heaven is. 3 They will provoke us to good works; and make them more easie to us. 4 They will make us bear the cross the more patiently, as they did the Martyr who said well, Though I have a fower breakfast, I shall have a sweet supper. 5 They will more inflame us with the love of this felicity, and consequently make us more to strive to attain it.

seiness capable of horrour, and bodies and souls that can burn in hell; that may (by taking lesse pains in the right way then a drunkard, worldling, or other wicked man in the wayes of hell) escape everlasting pains, yet will not be warned or moved, until the fire of that infernall lake flame about their ears. O monstrous madnesse! and mercilesse crueltie to your own souls.

2. Let us then consider of this, see and beleieve this. For whatsoever men may pretend, or imagine, they do not beleieve there is any such place as hell is, for if they did, they could not so desperately and inconsiderately, run into evil as they do. Deut. 32. 29. Eze. 27. 11. Let men therefore know and beleieve as a part of Gods infallible truth, that there is a hell, and that the torment thereof is extrem and perpetuall, and let them labour to avoid it. (See *Wards*) In hell there is nothing heard but yell's In hell the fire nerke flakes, nor warm ere dies. But where this hell is placed (my muse shew there) Lord shew me what is it; but never where.

Let us then spend many thoughts, in the meditation of this also: and for this also pray, that God will open the eyes of our minde, that we may see that which the devill labours with all his might to keep from us, what is the misery of this condition, and let us know it for our selves, for this knowledge will be very profitable to us. 1 It will keep us from sin, and it is therefore propoed as a remedy and help against it. 2 It will weare us from the world, and make us prepare for heaven. 3 It will make us more afraid of the place, and of sin leading to it; and provoke us with more care and study, to redēctours avoid it. Forewarnded and forearmed. 4 It will make us more thankful to God and Christ for the work of Redemption, by which we are freed from such a misery. But to forget these things, or to put farre from us the thought of death, judgement, hell, and heaven, is to open the flood-gates, and let loose the reines to all unrighteousnesse, as the minding and expecting of them, is to shut up and restrain them. Job gives this as the reason of his care to walk with his God, Job 31. 23.

1. In the second place this may exhort us, to use the means, and take the course to attain to this happy estate. 2. To get assurance that we belong to this estate, and shall come at the last to it; For the first of these, we are to see that we labour and strive to get into this golden citie, where streets, gates, walls, and all are **gold and pearl**: Nay, where pearl and all is but as mire and dirt and nothing worth. 2. *Pet. 3. 13-14.* And now, and now only is the time to do thi... And to move us hereunto, we are to consider these things. 1. It is a thing to be done, heaven may be had if we seek after it: *Math. 7. 7.* 2. It is an excellene condicione as we have shewed. 3. It is an everlasting happy condition, 4. Else we perish everlastinglly. It now you shall ask how you may attain, or which way you may come to it: we must answere you. We must goe the way, And herein there are 2 things. 1. That we know the path that leadeth to this blessednesse. 2. that we tread this path untill we do attain it. As he that would goe to any place here, must first know, and then goe the way thither and not another way. If you desire to be shewed this way, we must first of all shew you, that is the way that Gods word preserueth, that a man that will come to heaven must walke; this is the King of kings high way, *James 2. 8.* That leads to true blessednesse, he then that means to come thither, must be acquainted with the word of God, both Law, and Gospel. And for that purpose he must be a diligent hearer, reader, and meditator of it. *Psalm 1. Psalm 119. Job 1. 39. After 20. 3.* And this is that, that sheweth us the way; it sheweth us Christ who is the way, it gives us grace and makes us fit for glory: this is as the starre that brought the wise men to Christ. See *Math. 2. 14. Rom. 10. 14. Eph. 4. 11. 1. 13. 2 Cor. 5. 19. Heb. 1. 1.*

If you desire yet to be farther instructed in this point, you must obserue with us 2 things, 1. Some lets or hinderances, that do keep men from heaven, and the way which must be removed. 2. Some helps and furtherances, as provision for the journey, that do help onwards in the way to heaven, that must be used. 3

For Gods punishment was fearfull to me, &c. Amos 6. 3. *Te that put farre away the evil day, and approach to the fear of iniugity.*

2. Let this then perwade us, to use all the possible means we may to escape this place and condition. *Math. 3. 8. To flee from the wrath to come.* And for this let us hearken to the counsell of Gods Word *Luke 16. 31.* Which is to flee all sin; for that leads to this misery. Let us therefore resolute to doe or suffer any thing rather then knawingly, wittingly, and willingly, to sin against God. Let us invincibly oppose all the motions and temptations to sin, watching and praying continually against it: that we may be found worthy to escape the things that shall come upon the world. *Luke 21. 36.* And to provoke us to this let us consider these things.

1. What a terrible place hell is (as we have shewed) 1. Torment inexplicable. 2. No manner nor measure of ease or comfort. 3. all this endlesse. 2. There is a possibilitie now of escaping it, the premise is to all, and God is rich in mercy to all that call upon him, Christis merits are sufficient for all, and the greatest sinners have found mercy, that have sought it with repentance.

if now you shall ask what is the cause, that molt men notwithstanding they know this; doe so desperately hazard themselves: and are so careless to avoid so great a danger, We shall answere these 4 caules especially.

1. **Securitie**, They are allleep in sin, and so as *Jonas* was sometimes in the ship, do not apprehend any danger though there be never so much. Or 2. **Presumption**. They are in a dream of another case then indeed they are in, for they that doe spiritually sleep, doe spiritually dream, and as a man out of his way, that notwithstanding is confident he is in his way, will not heed them that shall tell him so, so is it in this case. 3. **Delay**, if it be so that men doe think there is some danger in the case, they think it is time enough, and they will look to it hereafter. 4. **Remissenesse**, We think a little will serve, and that we have done enough; and so as good never a whit, as never the neer: Be

the steps of this way it self. The *hindrances* and impediments are many. But to give you some 1 All sin in generall is a hinderance to mens attainment of true blessednesse, for every sin is a step in the contrary way, and leadeth towards hell. But there are some speciell things that let, as 1 *Infiditie*; the Jews could not enter into the earthly *Canaan*, because of their unbelief *Heb. 3. 19*. And the Christian will be kept out of the heavenly *Canaan* by his unbelief. 2 *Pride* *James 4. 6* *God refieth the proud*: When men are puffed up and grown so big, with the conceit of their own externall or internall worth, they cannot get into heaven. *Matth. 19. 24*. *It is easier for a Camel to goe through the eye of aneelle*. &c. 3. *Trusling to a mans self and his own righteousness* *Rom. 10. 3* *Gal. 2. 17.* 4 *A remisse and easelesse seeking of it*, men will not give enough for it, he that would have heaven must go beyond all men *Luke 13. 24.* 5. *Presumious security*, whereby a man is content in his present condition, presuming all is well when it is not so, *Matth. 25. 43. 44. 45. v. in the parable of the five foolish virgins*.

The helps and furtherances that must be used, are, 1 *Resolution*, as a man that prepares for a journey doth gird up the leyns &c 2 All the means and ordinances of grace. And the spiritual traveler can no more go to heaven without the constant and conscientiale use of these, then a travailer here can go a great journey without a guie, food, and other provision for his journey. These means are the Word, and Sacraments, prayer, and the rest, i the Sanctification of the Sabbath, all which being the means to beget increase and cheri^{sh} grace, which is the way and means to attain to glorie must be carefully and constantly used of all those that look to come to glori^y: *John 3. 6. 24. Acts 20. 32. John 5. 39. Rom. 10. 13. 2 Cor. 5. 19. 1 Pet. 1. 20. E/ay. 18. 14. Rom. 10. 14. They That call upon the Lord shall be saved*.

3. The steps of this way it self, are in generall, the conformity of a mans ways in righteousness and holines to the will of God, doing good and avoiding evill; or a walking in ho-

because we have not done enough, we have undone our selves for ever. For Remedic whereof we must labour to be thoroughly awaked, examine our case, and put our selves in the balance of the *Sanctuary*: see which way we are going, and if we finde we are going the bread way to destruction, let us make halfe with all care to get out of this way into the narrow way that leadeth to life *Psalm 119. 59 I have considered my wayes and turned my face to thy Testimonies*. If now you shall ask what means you may use and what course you may take to escape this miserable condition, we shall answer you in these particulars, wherein also you may see who are yet in this broad way to destruction.

1. Harken to the counsell of Gods word, and his faithfull servants speaking to us by it *Luke 16. 28. 29*. For as the neglect and contempte of this brought the old world into hell *1 Pet. 3. 19. 20*. So the heeding and obeying of this will keep men out of hell. 2. Pray earnestly for Gods favour in the pardon of our sins.

3. Get the spirit in us to help us. *Rom. 8. 26.* 4. Make Christ our friend and bring him to God for us. 5. Get out of the broad way of our own hearts in evil, and forsake the way of sin which leads to this misery, resolve to do any thing and suffer any thing rather then sin, and so get into the narrow way of Gods minde in good.

For they for whom Hell is prepared, and that shall be members of this black and hellish crew, shall be the unrighteous, the wicked that do offend, that do iniquity, &c. *Psal. 9. 17. 1 Cor. 6. 9. The unrighteous shall not inheris the kingdome of God. Mat. 13. 41. They shall gather out of his kingdome all things that offend, and abom which do iniquity*. If ye yeu deuire to see it further set forth, what evils especially they be that bring men to this miserable condition, that all men must avoid as the way, as they will avoid this as the end. 1. The chyrthing, nourishing, and sparing of sin; for if we kill not sin, sin will certainly kill us, *Rom. 8. 13. For if ye live after the flesh, yee shall die. But if ye mortifie the deeds of the body by the Spirit, yee shall live. Mat. 18. 7. 8. lines*

lines and righteousness before him: *Not every one that saith, Lord, Lord, shall enter into the Kingdome of Heaven; but he that doth the will of my Father in Heaven.* Mat. 7. 21. They therefore for whom this place is prepared, and that shall be inhabitants of this heavenly Jerusalem, are faks to be, the righteous, just, & saints &c. *Mat. 5. 1. Righteous men are taken away from the evil to come.* Mat. 25. 46. *The righteous shall go into everlasting life.* Mat. 5. 43. *Then shall the just shine as the sun in the kingdom of their Father:* and heaven it self. Col. 2. 20. 21. *It is called the inheritance of the Saints, of them that are sanctified.* *Heb. 2. 20. 22. 14. Revol. 21. 27.* For it is but reason, that they that would have the wages of eternal life of God hereafter, should do his work here: *Heb. 12. v. 28.* If yet you d. like to see this branched out further in particulars, we may observe it to be noted, that unto us in due's gracie works of Gods Spirit in us and by us: 25,

1. In Sanctification, that is, the peculiar work of Gods Spirit, creating in the elect, converted souls, that new quality of holiness; whereby they can in some measure truly hate their own sins, with firm purpose to leave them and love Gods Law with resolution to do it in some good measure. For al those, & those alone that are sanctified here shall be saved hereafter. And this sanctification, is one part of the will of God that must be done of all that will be saved. *1 Thess. 4. 3. This is the will of God, even your Sanctification.* Rom. 8. 3. *Whom he will glorie, be will sanctifie.* And this we know doth comprehend two things, Mortification of sin, and a quickening virtue to goodness. And the first or rather the Spirit in the first, worketh by these degrees, 1. It doth make a man labour to finde out his sin, especially root-sin. 2. It makes him loath it, and be weary of it, and desirous to be rid of it. 3. It maketh him to fetch power from the death of Christ, in the use of all the means of grace to kill it. 4. It maketh him to apply this power as a corasie to proud flesh, to eat out his sin. The second worketh thus: 1. It maketh a man labour

9. *Wherefore if thy hand or thy foot cause thee to offend, cut it off and cast it from thee. It is better for thee to enter into life, halfe or maimed, then having two hands, or two feet to be cast into everlasting fire.* And if thine eye cause thee to offend, pluck it out, and cast it from thee. It is better to enter into life with one eye, then having two eyes to be cast into hell fire. And then a man doth cherish, and spare his sin, when 1. he will not enquire reproach for it, when he will not have his sin disturbed. 2. When he doth labour to hide his sin. *Job 20. 12. 13.* 3. When he doth plead for his sin. 4. When it is pleasant to him. 5. When he doth not care to be rid of it, nor doth groan under it. 6. He cares not to know what that good will of God is; nor doth he labour to bring his heart to it. 7. He cares not to draw nigh to God in the means of grace. *Job 21. 14. They say to God depart from us; we desire not the knowledge of thy ways.* 8. Their fruits are the fruits of the flesh, and this fleweth them to be bad Trees.

2. The continuance in an Unregenerate state, which is the naturall state and condition of every man: there is no hope for any man to escape damnation, but for such as are begotten again by this work. And this is the condition of all these persons following: 1. Such as in whom there is no change at all wrought, but they are still in their pure naturals; as they were born, so they live, and they mean to dye. 2. Such in whom is there no desire after, nor delight in the means of grace. 3. Such as have neither will nor skill to any of Gods works, as Prayer, or the like. 4. Such as have no holy motions, for these are like the breath and beating of the Pulse; that shew the naturall life: and where they are not, it is a signe the body is dead. And lo where those are not, it is a signe the soul is dead; and that there is no spirituall life begun in it.

3. *Impenitency in Sin;* it is not mans sin so much as his not repenting of his sin that damns and undoes him. *Manasseh and Paul sinned much, but they repented and were saved.* *Ezech. 18. 31. Cast away all your transgressions;* H. 3. to

to find out that righteousness which God requireth. 2. To strive for a willingness of heart to perform it. 3. And that he may so do to fetch power from Christ is the use of all the means of Grace. 4. A love to all good persons and things. And by these pure motions as streams, the fountain is known to be pure. 10. 4 14. 5. A pure and a holy life sheweth the heart as the fruit doth the Tree to be good.

2. In *Regeneration*, That work of Gods wonderfull power, begetting the Elect again to himself, by the Word and Spirit; thereby making them the children of God through Faith in Christ, who were the children of wrath by defect: which is one of the first steps in the way to salvation. And all those, and those onely that are regenerate here of God, by his Spirit and Word, by a spirituall birth, and by that means made new creatures, shall come to this happy place, Iohn 3. 3. Christs own words, *Verily, verily, I say unto thee, except a man be born againe, he cannot see the kingdom of God.* Joh.1.13. 1Pet. 1. 23. 1Pet. 1. 3. who hath begotten us again to a lively hope, &c. *Trust, inheritance, &c.* For flesh and blood cannot inherite thekingdome of God. 1Cor.15.50. Jo.3.8.44. And this work where it is wrought doth shew it self thus: 1. by the change, their hearts are changed, their stony heart is turned into a heart of flesh, &c. and their lives are altered; they are other men as Paul and Manasseb: they have new thoughts, words, and works. Gal.5.19. 2. They desire after, and delight in the means of Grace, 1Pet.2.23. 3. They know how to work and do work in the work of God.

3. In *Repentance*, (a fruit of sanctification) which is, where a man is sorely displeased with himself for his sins, because they are offensive to God and against his Law, and a true hatred of all sin, a settled, constant desire and endeavour to order his life by Gods Word. For those only that turn from all sin to God in heart and desire, and labour to shew the same by eschewing all manner of evill, and doing all manner of good shall be saved. It is called *repentance unto life*, Acts 11.18. Ezech.18.31

Cro. For why will you die & loose of Israel. And this is then most pernicious, when God calls upon men to repent; when men are exhorted and perswaded to it, and will not hear. Mat. 11.20, 21. 12.41. *Act. 17.30.* 2 Chron. 36. 11.32. 14. 15, 16. And they do continue in their impenitent estate. 1. That do not see a filthines in sin, but think it a beautifull thing. 2. That are not burthened with sin, though they have never so much upon them. 3. They whose hearts are like a Vessel without a hole, where into the word cannot Peirce. 4. They who live in sin still, and leave no sin. 5. They that cry not out of their sin and bewaile it. 6. That are untractable to Gods will. Heb. 3 13. Rom. 2.5. 7. That will not endure a plasyn and sincere Ministry, they will not be awaked out of sin, as a man disturbed is angry doth shew he is willing to sleep on, and not to be awaked; so it shewes these men are not willing to come out of their sin. Better to endure the pain of Repentance here, than everlasting pain hereafter: for one of them must be endured. Luke 13. 3. 5. Christs own words *Except ye repente, ye shall all likewise perish.*

4. An officiall or outward calling when men are moved by the Word, or afflictions to repent, but do not; such men as are still under the power of darkness, such are they that hear the word, but do not repeat of sin; nor believe the Gospel: such are like to a man in a dead sleep, when he is called, who hears not, and therefore lies snoring still in his bed. That hole answer not Gods call, but put them off with delays and excusives. Luke 14. 16, 17. Mat. 20.16. Prov.1.24. *Because I have called, and ye refused. I have streched out my hand, and none would regard:* thole that were called to the Supper, one saith, *I have bought a farm, and other, I have married a wife, a third, I have bought oxen.* 2. These continue still in their unregenerate state and are not changed at all.

5. *Infidelity*, the privation and utter want of Faith: when Gods promises are wholly distrusted: for such men as believe not, are damned already. (that is) as sure to go to hell.

Matth.

Mat. 18.3. Christ's own words. *Verily I say unto you, except you be converted, and become as little children, you shall not enter into the kingdom of God.* **Acts 3. 19.** *Amend your lives therefore and turn, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord.* And this repentance if it be true, hath these things in it. 1. a heavy grief, chiefly, because we have offended a gracious God that hath been so good to us. **Psal. 51. 4.** 2. An unfeigned hating and detestation of all sins, especially of that we have loved most. **Psal. 18.9. 104.** 3. Agreeing under the burthen of it. **Luke 15. 47.** he to whom sin is a burthen shall come to this rest. **Mat. 21. 28.** **Acts 3. 9.** 4. A constant resolution against all sin especially our own sin, **Psal. 119. 57.** 5. An earnest striving all other lifetime against all that we know to be evil. 6. A practice in some measure in new obedience, **Luke 1. 6.** sin begins to be left, corruption begins to work out. 7. A daily examination of our selves, judging and humbling of our selves for our sins. **Psal. 32. Rom. 7.** 8. A quick apprehension of Gods word against it self. **Acts 2. 37.** **2 Kings 22. 19.** 9. A love of the word of God and Ministers thereof, as that by which we have had our healing, as a man will doe the Physician and Phylick that cured his body.

4. In an effectuall or inward calling: the speciall and free work of Gods spirit, haling and drawing the elect from the reprobates, making them that they were not before, Saints, &c. for they, and they only who are inwardly called by Gods Spirit, as well as outwardly called by Gods Word, out of the state of nature to the state of grace, to faith and repentance, shall be saved. And all such as are delivered out of the power of darkness shall be translated into the kingdom of his deare Son, **Col. 1. 13.** This calling is a sure signe that one is ordained to everlasting life. **Rom. 8. 30.** *Whom the Lord hath called, them he will also glorify.* For these are the *elects* of mercy pre-ordained to glory, and on whom God will declare the *tribes* of his glory, even them whom he hath called. **Rom. 9. 23. 23. 24. 26.** *and in all the world* for

as if they were there already. **Jo. 3. verse 36.** *Hee that believeth in the Son, hath everlasting life: And he that believeth not the Son, shall not see life; but the wrath of God abideth on him:* **Rom. 1. verse 20.** **Heb. 3. verse 2.** *They could not enter in, because of unbelieve.* **Mark. 16. verse 16.** *He that believeth not shall be damned.* And this unbelief may be discerned by the effects thereof, also which are 1. by mans weakness to withstand temptation, that he is carried and hurried hither and thither with every temptation. 2. That a man takes so little care and pains to be reconciled to God. 3. That a man doth so little care to please God. 4. That a man doth so little desire after grace. 5. That a man hath no spiritual joy in him. 6. That the heart is so foul and unclean still: And 7. that they have so little love to God and his People, **1 John 3. 14. 15.**

6. In a mans own guiltiness, when a mans sins remain upon his soul being unpardoned, because they are not repented of; and he hath nothing to do with Christ's righteousness, but must stand upon his own fortyness, the plague of wicked men, **Psal. 9. 29.** *Let inquiry upon iniquity, and let them not concerning thy righteousness.* **Isaiah. 13. 14. 15.** *Many a man shal in bitternes having on thy wedding garment,* that knoweth not what a troubled Conscience for sin, and quieted by Christ's blood doth mean; and therefore take no care, use no pains to keep the Conscience quiet and good.

7. If we continue still as we are by nature the base born of Satan, by kinred and by resemblance: we are faid to be the Devils children, such as bare his image and resemble him in malice and subtilty, called children of wrath, of the flesh, of perdition, of Death, of Hell. **John 8. 41. 44.** *You are of your father the Devil and his works will yet see.* And thus it is, when we have none of the divine nature in us: nor any good affection towards God at all, we are more like unto Satan than unto God; and when Satan, and not Gods Spirit hath filled our hearts, and we are led by the Devil and not by the Spirit of God.

The evidence of this is 1. when the soul doth answer to God in every thing he doth require, *Psal. 27. 8.* 2. when a man is made a new creature by the powerfull work of regeneration.

4. *In our Faith*, that gift of God whereby the regenerate heart receiveth Christ, and all his benefits to it self, as they are offered by the word, or that gift whereby the believer is perswaded that the word of God is true, and doth belong all unto it self. And those only that have a true justifying Faith here in their hearts, shall be saved hereafter, and none others: and those shall be saved, for God hath promised salvation to them. *Jo. 3. 36.* *He that believeth shall be saved.* *1 Pet. 1. 9.* receiving the end of your Faith, even the salvation of your Souls: for this bringeth us unto and into Christ, who is the way to salvation; and hath the Keys of Heaven doors that openeth and no man关teth. *Jo. 14. 6.* *Rev. 14. 13.* *Acts 16. 30. 31.* And this Faith may be found by these signes, 1. It is bred by the word, *Rom. 10. 17.* *Law and Gospel.* 2. It gives a power against the powerfull work of Satan. *Ephel. 6. v. 16.* 3. It makes a man earnestly desire reconciliation with God, and assurance of his favour. *Psal. 106. 4. 31. 16.* 4. It makes a man carefull to please God, though he displease himself in it. *Heb. 11. 5.* *Gen. 22. 10.* 5. It makes us to long for Christ, for a more abundant tall and participation of his heavenly grace and gifts. *Cant. 1. 11.* 6. It raiseth in us a heavenly and spiritual joy. *1 Pet. 1. 8.* 7. It purgeth the heart of sin, *Acts 15. 9.* 8. It moveth in us a love to God and all his People. *1 Pet. 1. 8.* *Gal. 5. 5.* *James 2.*

6. *In our Iustification*, in the forgivencess of our sins; by the sufferings of Christ, and the imputation of righteousness, by his obedience through faith: for whosoever is iustified shall be saved, and so converseth: *Rom. 8. 30.* *Whom he iustified them hee also glorified.* This doth consist in the pardon of sin, which may be known to be ours, if we have repented of it, *1 John 1. 9.* and of the imputation of Christ's righteousness which may be known by

8. *In the want of love to or hatred of God*, the case of all wilful disobedient sinners: for every man that is wicked (as every man is in his estate of nature) doth hate God, *Kom. 1. 30.* which doth appear by his desire to have God depart from him, *Iob 20.* by this that he doth not regard him, nor care to please him, that he careth not for Gods glory; nor doth he regard his ordinances.

9. *In the hatred of Gods people*, when men have a settled malice against them without cause, that they neither wish them well, nor endeavour their good. *1 Jo. 2. 11.* *He that hateth his brother is in death.* *Vers. 15.* *If a man slayer; and yet know that no manslayer hath eternall life.* *1 Jo. 3. 13. 15.* *Psal. 34. 21.* *They that hate the righteous shall perish:* which may be thus discerned: 1. That they love not one of them but for some respect: 2. That they hate them for their goodness sake. *1 Jo. 3. 12.* *Because his own works were evill, and his brothers good.* 3. That they rejoice over them, and that they do not pity them, nor yeeld them any help in their misfortune. *Math. 25. I was hungry and yee fed me not; sick and in prison, and yee visited me not; naked and yee clothed me not, &c.* *Judgments mercilless,* shall be to him that sheweth no mercy *James 2. 13.*

10. *In Presumption or the want of Gods feare*: either they fear him not at all, or if they do, it is as an angry Judge, and with a servile fear, they sin nothing the less, but the more. *Rom. 3. 16. 17. 18.* *The fear of God is not before their eyes.* And therefore they love not God; they are not humbled before God, do not fear sin nor depart from it. *Jer. 5. 22.*

11. *In their Ignorance, want of the true knowledge of God and heavenly things*, when either they have not and cannot, or have means and will not know. *2 Thess. 1. 8. 9.* *Ephel. 4. 18.* *The Lord will come from heaven in flaming fire, to rende vengeance on them that know him not, &c.* And then it is not true, if there be any, when it is confused, partall, proud, without experience or practise.

12. *In disobedience*; when a man refuseth to heare, and do what God requireth. *2 Thes. 1. such*

such a peace of Conscience as 1. d. th. foll. wor accompany trouble of Conscience. 2. As doth make one carefull to preserve a good Conscience. Rom. 5. 1. Heb. 13. 8. 2 Corinb. 1. ver. 12.

7. *In our adoption*, which is, the taking of a man, the childe of wrath by nature, to be a childe of God by grace. For they that are to inherit heaven hereafter are the children of God here, and so *è conversi*: Rom. 8. 15, 16, 17. *If we be children, then are we heirs of God, and joint heirs with Christ*, which we may know by these things. 1. If we do partake of the divine nature by Regeneration. Io. 1. v. 12. 2 Pet. 1. 4. 2. If we have such spirituall affections towards God, as children have naturall affections towards Parents. 3. If we have the Spirit of Adoption, that gift of the spirit assuring us of our Adoption. Rom. 8. 15. 4. If we doe willingly submit unto, and desire wholly to be governed by the spirit of God, Rom. 8. 14. 5. If we do in some sort resemble God.

8. *In a true love*, that holy affection of the heart causing us to delight in God for his goodness sake, and in our neighbours for Gods sake, Jam. 1. 12. *The Lord hath promised the Croton of life to them that love him*. And this we may know by these things, 1. That we desire a more neer union to him: 2. we are well pleased in him 3. We much esteem him. 4. we are careful to please him 5. we hate that he hatheth. 6. Wee are zealous for him. 7. we love his ordinances and servants by which we have intercourse with him.

9. *In a true love to Gods people*, whereby a man is moved to wish them well and Labour their good: 1 Io. 3. 14. *Herby we know that we have passed from death to life, because we love the brethren*: which may be known by these things, 1. That we love them all, those that have no respect to us, as well as the rest. 2. That we love them for their goodness sake: Psalm. 16. 1 Cor. 12. 26. 3. That we have a fellow feeling with them in their misery. 4. That we are willing and ready to do them all the good we can, & do help and succour them in their misery. Matt. 5. 34, 35. *I was sick and ye visited me, &c.* they that shall rest *Essay 37.* 1, 2. are mercifull men.

8, 9. *He shall come in flaming fire to render vengeance, &c.* and obey not the gospel. 1 Pet. 3. v. 19, 20.

13. *In the want of true joy*: for their joy if any is, 1. without faith: 2. and did not follow godly sorrow: 3. it is in carnall, and earthly things, Psal. 4. 6. 4. it is a fruit of the flesh and not of the spirit. 5. And it is not a solid lasting nor victorious joy, Eccles. 7. 6.

14. *In impatiencie under the Croffe*, wherin men cannot submine to God and be quiet, but fret and repine: one of the sins that provoked God so much against the Jews, and kept them out of the earthly Canaan. Psal. 106. 25, 6. Dan. 12. 10. Psal. 78. 41. 2 Kings 6. 32. For it makes God to increase the Plague still until at last he utterly destroy, Levit. 26. 21. And they discover it in these things: 1. They murmur the holy one of Israel, and neither can or will endure to wait upon him: 2. They are troubled only with the evill of punishment, and not at all with the evill of sin as Pharaoh: 3. They are not the better but the worse for their crosses: 2 Chron. 28. 22. *This is King Abas*, who in the time of his affliction did transgres, yet more and more.

15. *In the absence of the Spirit of God*, which they have not Jude 1. 19. and the presence of Satan that evil Spirit, wherewith they are filled. And 5. 3. by the illusion whereof, they presume of salvation, having no right to it, nor reaon for it. And as this is of the flesh, so it yeelds the fruits of the flesh, as adultery and the like. Gal. 5. 19.

16. *In their spirituall fulnes*: that in their pride and high conceitednes of their own sufficiency feel no need of Christ; that in their own lense think they have all things, and want no spirituall good thing, Luke 1. 51. Luke 8. 24, 25. *W^o unto you that are full*, Rev. 3. 17. Luk. 18. 9, &c. He filleth the hungry with good things, but the rich be fenderly empty away.

17. *In their wicked joy and misri*, that are so drowned in their present pleasures that they shun all pains & crosses for godlines or Gods glory, rejoice in wickednesse and in earthly things at the best; and mourne not at all for any spirituall thing, Luke 6. 19. *W^o unto you*

10. In the true filial fear of God, *Psal. 145.*
 19. that holy affection of the heart awing us, and making us loath to displease God by sin, in respect of his great goodness and mercy, and for a love we bear to righteousness: The Lord hath promised to fulfill the desire of them that fear him; *And that he will hear their cry, and save them.* And this fear those men have, that 1. doe love God. 2. that are truly humbled, *Gen. 23. 3.* 3. that are afraid of sin, *Exod. 4. 3. Psal. 16. 8.* 4. that hate sin, *Prov. 8. 13.* 5. that depart from evill, *Prov. 3. 7. Luke 1. 74. 75.*

11. In true saving knowledge: in the clear and distinct understanding of heavenly truth contained in the word by the spirit, *Io. 1. 7.* 2. *This is life eternal to know thee, the true God, &c.* and then it is true, 1. when it is distinct: 2. universall of all truths in a good measure: 3. it is humbling: 4. it is experimental: 5. it is joyned with practise.

12. In new obedience; when a man is ready to do Gods will in all things, though never so much against his heart: *Kom. 6. 17. Psal. 2. 9. 6.* And this must be, 1. of the whole man inward and outward: 2. it must be to the whole word: 3. it must be always &c in all places, times, and companies.

13. In a true joy, a sweet motion of delight in the soul, railed by the sense of Gods favour in Christ, whereof the soule by good grounds is assured. A glimpse of heaven upon earth, *1. Pet. 1. 8. 9.* Saint Peter speaks of such as *rejoyce with joy unspeakable, and full of glory:* That they shall receive the end of their Faith, even the salvation of their souls; which is known by these things: 1. it goeth with faith: 2. it followeth godly sorrow: 3. it is in heavenly and spiritual things: 4. it is the fruit of the spirit: 5. it is a lasting joy: 6. it is a victorious joy: 7. and it is a solid joy.

14. In patience under the Crosse: when a man is able to bear the crosse quietly with a ready submission to Gods will, who will have it so for his own ends. *Jam. 1. 12. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.* 2. *Thess. 1. 8.* And this patience we shall know to be true by these things: 1. When a man doth

that now laugh, for yet shall walle and weep. *Jam. 5. 1, 2.*

18. In pride, that haughtines of minde, when a man is puffed up with a conceit of his own excellency to the neglect of God, and contempte of men; that which brought Satan to Hell. *Prov. 18. 12. Before destruction he beest of man is haughty.* *Math. 23. 12. He that exalteth himself shall be brought low.* *Exch. 28. Obadiah, vers. 3. The pride of thy heart hath deceived thee; thou that dwellest in the cliffs of the Rocks, &c. Though thou exalt thy self, &c. Yet I will bring thee down.*

19. In their cruelty and unmercifulnesse towards them in misery; that have not a heart to grieve nor a hand to help them. *Jam. 2. 13. Condemnation merciflesse, shall bee to him that sheweth no mercy, Jam. 5. 1. &c. Weep and bow yee rich men for the misery that shall come upon yon, &c. Behold, the hire of the Labourers is of you kept back, and it cryeth in the ears of the Lord: yee have condemned and killed the just.* *Luke 16. 20, 21. Dan. 4. 24.*

20. In despair or want of hope or presumption, a groundlesse vain hope, that hath no foundation, that brings no fruit. *Job 8. 13. The hope of such shall perish, and be cut off; and their trust shall be as the Spiders web: and then they shall be ashamed of their hope.* *Psal. 2. 3.*

21. In a hard and stony heart: when the heart is disobedient and unyielding, which men get by custom in sin, Gods judgment and Satans malice. *Rom. 2. 5. Thou after thine hardness, and bearest that cannot repent, beest up to thy selfe, as a treasure, wrath against the day of wrath and declaration of the just judgment of God.* *Rom. 9. 18. He sheweth mercy on whom he will, and whom he will be hardeneth:* so then, those that are hardened are such on whom he sheweth no mercy, therefore such are to perish.

22. In their unclean hearts, that have hearts spiritually defiled with sin: that are either a generation cleansed in their own eyes, and not indeed; and have an outward cleansing: or, are openly and professedly filthy and abominable. *Ezay. 64. 3. Ephes. 5. 5. Rom. 2. 17.*

23. In their hatred and variance, when being of contrary desires and opinions, they fall out amongst themselves. *Math. 5. 22. Rom. 1. 29. finde*

finde fault with the least inclination to impatience. 2 When he doth not go about to limit God. 3 When a man doth more fear the evil of sin, then he doth the evil of punishment. 4. When a man is the better for the cross. Rom. 5. 8. Psalm 119. 67. Dan. 12. 10. 5. When he doth wholly resign up himself to God in it. Heb. 12. 9. David et Else.

15 In the earnest of the Spirits, in their hearts, whereby they are sealed up to the day of redemption, and assured of heaven. Cor. 1. 22. Ephes. 1. 14. 4. 30. Rom. 8. 16. 17. Which beareth witness with our spirits that we are Gods children, and known by the fruits therof as love, joy, peace, long-suffering, and the rest Galla. 5. 22.

16. In their spirituall povertie, or humble-heartednesse in the sight and sense of their own spirituall wants, when a man is tamed by affliction, so that he hath a lively feeling of his spirituall povertie and want: and is humbled and made low thereby. Matth. 5. 3. Blessed are the poor in spirit, for theirs is the kingdom of God.

17 In their holy mourning for their own and others sins, and the miseries of Gods people: Matth. 5. 4. Blessed are they that mourn, for they shall be consoled. They that mourn for spirituall things in a spirituall manner, and upon spirituall motives Luke 6. 21. Blessed are they that weep etc.

18 In inability, when a man looking on his weaker part, hath a mean esteem of himself, and a higher esteem of others, and doth walk humbly before his God; in a patient bearing of evil and doing of good Pro. 18. 12. Before glory goeth lowlinesse: Phillip. 2. 7. 3. 9. Matth. 5. 23. 4. Matth. 18. 12. 3. 4. 5. Whosoever shall humble himself at a little childe, the same is greatest in the kingdom of heaven.

19 In their mercy and pity, to them that are in misery: When we pity and help and succour them in their miserie. Blessed are the mercifull for they shall obtain mercy: Matth. 5. 7. Esay 57. 2. Mercifull men are taken away etc. Matth. 25. 34. I was hungry and ye fed me etc. Sell that ye have and give alms, make you bags which wax not old, a treasure that can never fail in heaven etc. Luke 12. 33. Where no tree so comesh, nor much corrupteth.

20. In a lively hope, to an assured expectati-

24 In their hypocritie, when men cloak in delity and sin, with the appearance and shew of faith and repentance: Woe to you hypocrites! Matth. 23. 13. 18. You shall receive the greater damnation etc. ver. 14. 2 Tim. 4. 5.

25 In doing evil in every state of life. Rom. 2. 9. Tribulation and anguish shall be upon every soul that doth evil etc. Galat. 6. 7. He that soweth to the flesh, shall of the flesh reap Corruption. Eay 3. 11. Woe to the wicked, the reward of his works shall be given him.

26 Especially they that be fruitfull in evill doing: Heb. 6. 8. For if every tree that bringeth not forth good fruit, shall be hewen down and cast into the fire, Matth. 7. 19. Much more the trees that bring forth evil, and much evil fruit: and especially if they glorie in it. Phil. 3. 19. Their end is damnation, they glorie in their shame.

27 In hanging loose from God, in not using, or misemployment of our talents Matth. 25. 30. Cast that unprofitable servant into outer darkenesse, there shall be weeping and gnashing of teeth. All such as suffer Satan to carry them captive to their own destruction.

28 In drawing others by their counsell and example to sin with them: Matth. 23. 13. 15. woe i.e. unto you etc. For you compasse Sea and Land to make one of your profession, and when he is made, ye make him two fold more the childe of hell then yourselves.

29 In hindering the growth of goodnesse, like tares amongst corn. Matth. 13. 30. Matth. 23. 10. Acts 13. 10. They are to be burnt.

30 In gluttony and worldlinesse. Phil. 3. 19. The end of such men is destruction of body and soul in hell. Matth. 19. 28.

31 In Apostacie, and progresse from evill to worse. 1 Tim. 5. 12. 2 Tim. 3. 13.

32 In not enduring to think of the comming of the Lord Jesu to judgement, They shall call on the mountaines to cover them, &c.

33 In Hereticall opinions, Rom. 3. 8.

2 Thess. 2. 10. 12. God shall send them strong delusions to beliefe lies, that they may be damned, etc. 2 Pet. 2. 1.

If a man would now desire to know which way he is passing, whether he be going to heaven or to hell; Let him examine himself by

on of all good things promised Rom. 8. 24. *We are saved by hope.* This is an anchor to the soul sure and steadfast. *Heb. 6. 19.* And then true, when it ariseth out of faith *Heb. 11. 1.* 2 It followeth an effectuall calling: *Ephes. 3. 18.* 3 It makes a man use all good means to have the thing hoped for. 4 It makes a man fit himself for the thing hoped for: he that hath this shall not be ashamed of it. *Rom. 5. 5.* *1 John 3. 3.*

21 *In a broken heart and contrite spirit,* when it is bruised as it were to powder through deep grief, from the apprehension of Gods wrath against him for sin, *Psal. 34. 18.* *Psal. 50.* He will save such as be of a contrite spirit. *Psal. 147. 3.* *Ezek. 36. 26.* *Rom. 7. 8. 21.* *Puritie and cleannessse of heart,* that have hearts partly freed from the mixture of sin, and endeavouring still to be more free; or a heart purged from the guilt and punishment of sin by justification and from the power of sin by sanctification. *Matth. 5. 8.* *Blessed are the pure in heart, for they shall see God.* *Rev. 7. 14.* *These are they which have made them white &c.* ver. 9. *Clothed with white robes in token of puritie.* *1 Tim. 1. 5.*

22. *In their peace,* their mutual concord and agreement with their brethren: *Matth. 5. 9.* *Blessed are the peace makers:* *Gal. 5. 24.* *Fruit of the Spirit is peace.*

24. *In their sinceritie and uprightnesse,* when the heart is right towards God and man: studying to doe all things to please God, and not for any by-ends. *Ezay 37. 2.* *Upright men are taken away.*

25. *In doing good in every state and condition of life.* *Rom. 2. 6. 7.* God will reward every one according to his work: *That is to them who through patience in well-doing seek glory: &c.* *Eternal life,* ver. 10. *To every man that doth good shall be Glory, Honour, and Peace.*

26. Especially by fruitfulness in well doing. *Matth. 7. 19.* When we forget what is past and press forward to more, not trusting to what we have done. *Heret is my Father glorified that ye bear much fruit, and he that honoureth him shall be honoured.* *Phil. 3. 13.* *Iob. 1. 5. 8.* *I Sam. 2. 30.* *Matth. 24. 37. 38.* *Christ shall say to them: I was an hungerie and ye fed me &c.* and they shall say unto him, *Lord when saw we thee?*

their rules, and try himself by the particularis aforesaid. And thereby he shall soon see which way he takes, and to what end he will come: If he be going the broad and easie way of sin which mans carnall reason directeth, and mans corrupt will and affections embraceth, he is going the way to destruction, if he walk after the prince that ruleth in the air, after the course of this present world: then he is still in practice, as we are by nature, *The childe of wrath.* There are three sorts of men. 1 Such as are affected with desperate horrours and fears as *Iudas,* thele will not escape hell. *Matth. 27. 5.* 2 such as are foolish and senslesse, that fear not, or care for any thing: these are not the likely men to escape it. 3 The vain presumptuous man that hopeth, and hath no ground for his hope. 4 Such as have a lively hope upon good and solid grounds; these may expect deliverance from hell and the obtaining of heaven. *2 Tim. 4. 8.* We shall thus up this part in the words of Moses *Deut. 32. 29.* *Oh that they were wise then they world understand this, they would consider their latter end.*

3 The 3. thing we are to be exhorted to, is to get (if possible we may) an assurance that we shall escape this miserable condition: *that God hath not appointed us unto wrath, but to obtain salvation by our Lord Iesu Christ.* And the best means to assure us of that, is to be assured that we are not in the way. If you can assure me that you goe not the broad way of sin that leadeth to destruction, I can assure you, you shall never come to the place of destruction: And if we can be assured we are appointed to salvation, we may be sure we are not appointed to wrath. And therefore herein for further satisfaction in this point, we must refer and send you to the evidences of our assurance of salvation.

In the fourth place for application, if it be so that hell be such a miserable place, state, and condition? Let it be then for the terror and dread of all those men, which upon the view of their own hearts, and lives, in the glasse before proposed to them, finde themselves to be in the broad way to this misery, to call upon them to fear: to turn their laughter into mourning, their joy into sorrow, and to weep and howl for a misery that still coms upon them, doe you see

Was an hungry and fed there, &c.

27 In sticking close to God herein, in improving all our talents and opportunities for this end, and mightily opposing all that doth oppose us herein. 4 Tim. 4. 7. 8. I have fought a good fight and have finished my course, I have kept the faith, From henceforth is laid up for me the crown of righteousness &c. 1 Pet. 5. 4. Math. 25. 21.

28 In labouring by their example and Counsell to convert others to righteousness. Dan. 12.

2. And they that turn many to righteousness shall shine as the stars for ever and ever.

29 In cherishing and furthering evry good thing.

30 In persevering in good : Mark 13. 13. He that continueth to the end shall be saved. Rev. 2.10. Be faithfull to the death, and I will give thee a crown of life.

31 In loving and longing for the appearing of the Lord Jesus Christ: 2 Tim. 4. 8. Luke 21. 8. Rev. 22. 17. 20. Rom. 8. 10. 23.

32 In embracing and reverencing the truth 2 Thess. 1. 10.

If now upon all this we shall begin to think that this way is impossible to be gone, we must answer and tell you in Christ's words, the way to heaven is a narrow and a straight way. Matth. 7. 13. 1 Pet. 4. 18. For 1 It is a persecuted way. 2 Tim. 3. 11. 12. 2 It is a way through many troubles. Acts 14. 22 James 1. 12. 2 Cor. 4. 17. Typed by the travell of the Israelites through the wilderness. 3 It will admit of no turning : Acts 13. 10. 4 It overthroweth all a mans corruptions 1 Cor. 1. 23. Rom. 5. 5 There are many enemies against them that walk in this way. But all this is but to make us to doe as Christ doth exhort, Strive to enter in &c. Luke 13. 24. Use all meanes and be at any charge to attain it. Esay 55. 1 Prov. 23. 23. Matth. 13. 44. And that we may not go without it, Let us 1. beginne 2. to deal upon this purchase. 3. Labour earnestly, neglect no time nor meane. 3. Be industrious as men that cleave a knottie piece of wood. 4. Let us beare to bid enough for heaven. 5. Let us go through, and let us resolve to go through with the bargain what ever it cost us; for evry man have given their life for

laugh now? Ob no to you that laugh now, Luke 6. 25. For you shall mourn and weep. Are you merry now, truly you have little cause were all well known; your case is little otherwise then that of the devils, who are delivered into chains of darkness, to be referred unto Judgment. 2 Pet. 2. 4. As condemned prisoners and malefactors, they are shortly to be haled out to a dreadfull execution. Are you confident and fearless? truly it is marvell, for the heauie wrath of the Almighty like a sharp sword, by a small thread hangs over your heads; and when this thread of your life breaks, (and it will break shortly) then will it fall upon you to the uttermost : And who shall be able to abide it? Rev. 6. 17. Will you not fear him that hath the keyes of hell and death? Matth. 10. 28. Fear him that when he hath killed the bodie cast his soul and bodie into hell fire, fear him: Ephal. 2. 1. 2. 1 Tim. 5. 6. Were it not so that you were spiritually dead, twice dead and therefore senseless, and (as it is) that the god of this world hath blinded your eyes, that you cannot see the things that belong to your peace : Luke 10. 42. you could not be so confident, and secure as you are : did you see but the least part, of what is to come upon you shortly: you would soon change your note, and as Belshazzar when he saw the hand writing upon the wall, their countenance would be changed, their thoughts would be troubled; so that the joyns of their loyns would be loosed: and their knees would smite one against another. Oh that thou hadst known these things, but now thy are hid from thine eyes : Luke 19. 42. Can thine heart endure, or can thine bands be strong, in the dayes that the Lord shall deal with thee. Ezek. 22. 14. When his wrath is kindled but a little (O but a little) blessed are they that trust in him: Psal. 11. 12. For who (O Lord) knoweth the power of thy anger, the inbader of thy power who can understand. Job 26. 14. Even according to thy fear, so is thy wrath. Remember and forget not That the day of the Lord, that great day and terrible day of the Lord is at hand: the coming of the Lord Jesus draweth nigh. That before this the Sun shall be turned into darkness, the moon shall not give her light, the stars of heaven shall fall, and the powers of heaven shall be shaken.

it; and it is the best bargain in the world.

3. The 3. duty whereunto (in this life) we are to be exhorted is, That we labour to get an assurance of heaven before we die. 2 Pet. 1. 10. For 1 We know not how soon we shall die, and then we must part from the present things we have here: It is good then to be assured of better before we leave these things. 2 This assurance brings a world of joy with it. Rom 14. 17 3. It will be one speciall means to keep of many of Satans temptations Ephes. 6. 16. 4 Hereby we shall be able to come with boldnesse to the throne of grace Heb. 4. 14 16. And to move us thereto, let us consider these things. 1 It is possible to attain it, for some of the Saints have attained it. Exod. 15. 2. Job 19. 23. Job 20. 2. - 7, 28. Ephes. 2. 14. 2 We have means to attain it, and time also to make use of that means Job 14. 14-19. Job. 12. 36. 3 God requires it 2 Pet. 1. 10. 4. Many excellent benefits flow from hence to us, and (amongst the rest) we shall have a taste of this happiness here, we shall have a heaven upon earth.

If now you shall ask how you may come by this assurance, we must make the answer in 3 branches. 1 This assurance cannot be had presently; for commonly it is not gotten without much labour & a-doe, and that for a long time, and after a long waiting. 2 The best means that can be found of our assurance herein, will be the work of the spirit of God, so much as we can finde of the work of the spirit in our Sanctification, Regeneration, Repentance, Faith, Love, Joy, &c. So much assurance we may have upon solid grounds of our salvation, and the more we finde of the one, the more we have of the other: 2 Pet. 1. 5, 6. 7, 10, 11. Psalm 15. 1. 2. &c. Rom. 8. 28. 30. 3 The means of increase of grace, which are 1 The constant use of all the means of grace, the word. Psalm 1. 3. Acts 20. 32. The Sacraments. 1 Cor. 11. 26. Prayer. Matth. 7. 7. And by this means we shall get into Christ, by and from whom, all our vertue to grow and increase doth come: as the branches from the tree. Job. 15. 15. 2 Pet. 1. 5. In the third place for application of this point of heavens happiness, there are some uses to be directed to

Matth. 24. 29. The heavens shall pass away with a noise: the elements shall melt with fervent heat, the earth with all the works thereof shall be burned up. 2 Pet. 3. 10. Then shall come days, or, that great day, or day of his wrath Rev. 6. 17. The day of judgement and destruction of ungodly men. 2 Pet. 3. 7. When the dreadfull and glorious signe of the Son of man in heaven shall be seen. Matth. 24. 30. The Lord Iesu Christ shall be revealed from heaven with his mighty Angels, in flaming fire. 2 Thess. 1. 7. 8. And he shall come in the clouds of heaven, and all his holy Angels with him, with power and great glory. Luke 9. 26. To be admired of all his saints. 2 Thess. 1. 10. and then the Lord shall descend from above with a shout, and the trumpet, that is, [first loud, shrill, terrible] trump, the trumpet of God shall sound, and the dead shall be raised, 1 Thess. 4. 16. 1 Cor. 15. 40. And all the kindreds and Tribes of the earth shall mourn. Mat. 24. 30. Because of him, and shall hide themselves in the holes of the earth, and they shall say to the mountains, and the rocks, fall on us, and hide us from the presence of him that sitteth on the Throne, and from the wrath of the Lamb: for that great day of his wrath is come, and who shall stand. Rev. 6. 17. And then shall be send his Angels: with his great sound of a trumpet to gather together his elect from the fourre winder: Mat. 24. 31. And then shall all flesh appear before his judgments seat. 2 Cor. 5. 10. Who is the judge of quick and dead: Acts 10. 42. And he shall sit whose garment shall be white as Snow, and the haire of his head like pure Wool, his Throne like the fiery flame, and his wheels as burning fire: a fiery stream shall issue and come before him, thousand thousand shall minister unto him, and ten thousand times ten thousand shall stand before him, the judgement shall be set, and the Books shall be opened: Dan. 7. 9, 10. Jude 14. And before this Judge, for his knowledge is infinite, his courage in comparable, his uprightnes incorruptible, their wicked Carnalls shall have a most just and equal tryall, and be convinced by more then a thousand witnessesse; and being separated as Goats from the Sheep of Christ, hear that dreadfull sentence. Depart ye cursed into everlasting fire prepared for the Devil and his Angels, which shall be speedily effectually, and eternally executed in the state & place we have before spoken of them.

them only that upon a serious examination of themselves, finde themselves to be justly entituled to this blessedesse, and those are 4. first of all they are from hence, to be taught thankfulness to God, who hath bestowed this gift upon them, prepared them for it, and doth preserve it for them, and them for it: to be delivered from such an evil as hell, is no small favour; but withall to be brought to such a good as heaven, is a favour above all comparison. If a man (of whom we may deserve something) should bestow a good farm upon us in fee simple, we should think our selves bound to owe him much thanks for this. What thanks then think we do we owe to God (from whom we can merit nothing) who hath freely given us a Kingdom, nay more than all the Kingdoms of the world at once: *For the gift of God is eternall life through Iesu Christ our Lord.* Rom. 6. 23. *For by grace are ye saved through faith, and that not of our selves, it is the gift of God:* Eph. 2. 8. *Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.* Coloss. 1. 12. Well may we afflume the Apostles words; 1 Pet. 3. 4. *Blessed be God, even the Father of our Lord Iesu Christ, which according to his abundant mercy hath begotten us to a lively hope by the resurrection of Iesu Christ to an inheritance &c.* 2. They are from hence to be learned to rejoice in the hope and expectation of this happinesse; who is there that is born to a crown, and doth not rejoice to think of it? The godly have as much caufe to rejoice for the happinesse to come upon them, as the wicked to weep and howle for the misery to come upon them. *James 1. 2. 2. Rom. 5. 2. We rejoice under the hope of glory.* Luke 10. 20. *Rejoyce that your names are written in Heaven* Luk. 21. 8. 1 Pet. 1. 13. 3 They are from hence to learn patience and comfort under the croſſe: have we many and grievous afflictions here? it will not be long but we shall be freed of them all, and we shall be made amends for all; are we poor here? we shall have a kingdome then; are we in trouble here? we shall have rest then; are we under shame and contempt here? we shall have honour then: 2 Cor. 4. 17. *Our light afflictions here, which are but for a moment, cause unto us a far more ex-*

And what will ye do in the time of visitation, and in the desolation which shall come from far, and to whom will ye fyse for help, and where will ye leave your glory: oh consider this, all ye that forgoe God, leafe be near you in pecces, and there be none to deliver you. Eſay 10. 3. 4. Pſal. 50. 22.

In the third place, if Hell be ſuch a miserable condition, then how much thanks do they owe to God, that are delivered and preserved from this estate; *that are not appointed to wrath: but to obtain salvation by our Lord Iesu Christ.* Had a man been taken captive by the Turks, and there being appointed to die; and another man no way obliged to him, of whom the captive had deserved no good but evil, ſhould rafon him at a great rate; all men would ſay that this captive was infinitely bound to give thanks to this redeemer. But ala! what is this to the work of redemption by the Lord Iesu Christ? surely nothing at all: then are we much more bound to God, who hath tranſlated us from darknes to light, and from the power of Satan to God, Col. 1. 13. 1 Cor. 15. 57. Pſ. 16. 9, 10. 11. 12. 18. 19.

In the fourth place, if Hell be ſuch a miserable condition, and there be no perfwading of us to keep our ſelves from it; yet let us be perfwaded not to further others towards this misery, as all men do, that by wicked counſell or example, provoke, perfwade, and draw men to ſin, or diſhearten, or drive them back from good: a monſtrous and barbarous crueltie, yet common in moſt; yea, frequent in Parents to children; but rather let us pity them that are under this misery, and do what we can to keep others; especially thofe that are neer us from it. If we ſaw another, one of our childeſpecially, ready to fall in the fire or water, do we not, ſhould we not, do our bell to ſave and preſerve them; even nature teacheth it: much more then, let us do in this caſe: by Counſel, Prayer, and Correction alio where we have auth'ritie, Inde 22, 23. *And have compassion on ſome in putting differents others ſave with fear, pulling them out of the fire.* And to move us hereunto, let us conſider, 1. that he that converteth a ſinner from going aſtray out of the way, ſhall ſave a ſoule from death and hide a multitude of ſins, Jam. 5. 20. 2. He

cellent and eternall weight of glory. Rom. 8. 18. I count that the afflictions of this present time are not worthy of the glory which shall be shewed unto us : The coming of the Lord draweth nigh. 2 Pet. 3. 6, 7. And this will be a time of refreshing, Acts 3. 19. And then there shall be no more curses; and all tears shall be wiped away from our eyes, and there shall be no more death, neither sorrow, &c. Rev. 22. 3. Let us wait till then, Jam. 5. 7. Be patient my brethren to the coming of the Lord, behold the husbandman waiteth for the precious fruits of the Earth, and bath long patience for it till he receive the former and the latter raine, Mat. 12. So let us wait, Jude 21. 4. They are from hence to learn moderation in their desires after, and use of, these earthly things, since they are shortly to have so much, they may be content with a little in the mean time; nor shoulde they much esteeme those things they have, since shortly they must leave them for far better things. It is not for him that is born to a kingdome, to set his heart upon an old rotten Cottage. (Cor. 7. 31.)

In the fourth place for application, since heaven is such a place and condition, Let us all be then perswaded, not only to get it for our selves, but to doe our best to help others to it also, *bonum quo co amandum eo melius*, the better the thing is the more we shoulde desire the communication of it to others, and the more good we shall do thereby; there is room enough in heaven for us all, and it will not lessen, but encrease our happiness to have others to partake of the same happiness with us : *they that turn many to righteousness shall shine, &c.* it is on note and mark of our being in the state of grace, and our going to the state of glory (as we have shewed) to be of this making, Psal 51. 13. Gal. 4. 19. Luke 22. 32. grace is communication, for there is love in it, which is bountifull and good; and he that hath tasted the sweetnes of God's goodness himself, hath so much love to others, that he desireth, that all others shoulde taste thereof with him, it is the nature and temper of all the heavenly passengers. Let us every one of us therefore be of this heavenly minde, not to hinder men in the way by laying blocks of ill example or bad councel, but rather by all good persuasions and examples, labours to have as many with us to heaven as we can, the father his children, the husband his wife, the wife her husband, one friend and neighbour another; and for this purpose, let us instruct, reprove, and admonish them our selves; and let us draw and bring them to *Iesum Christum, qui est in via*; and for this purpose let us pray for them, and draw them to the means and ordinances of grace, the word, prayer, and sacraments; by which as by a Conduit pipe, grace and glory, Christ and all, is conveyed and derived to us. So let us bring the sick soules of our friends now to Christ, as men did the sick bodies of their friends to Christ heretofore, and were healed: let us perswade them to wash in that heavenly bath, that is open for sin and transgression, Zech. 12. 1. Let us say, *Come let us go up to the house of the Lord, &c.* Esey 2. 3. In the last place, since it is so, that there be degrees of glory in heaven, and some shall have more then others: Let it then be to perwade us to labour for the utmost degree of glory, by doing and suffering: let us not onely labour to be good, but to be passing good; to do good, but to doe much good, to doe all the good we can, not onely to suffer for Christ and righteousness sake, but to suffer gladly and willingly, any thing for Christ's sake, We will end with the Apostles exhortation, in the 1 Cor. 3. 3, therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the works of the Lord; forasmuch as you know that your labour is not in vain in the Lord: i. not without a reward from God, seeing there is an eternal life.

that none but others to righteousness shall shine as the Stars for ever and ever, Dan. 12. 2. 3. Otherwise we shall seeme to be worse then the damned in hell: for Devils would have Abram to lead to his brethren to admonish them, that they might not come into this place, Luke 16. 27, 28. 4. hereby God is glorified much.

In the last place since it is so, that there be degrees of torment in Hell, and that the wicked man will thinke, say what we can. O that we might yet perwade him not to sin so much; if he will to hell, and there be no say, hee would at least provide, that his torment in hell may not be in the most extream degree. But if none of all this will do to perwade him; then have we no more to say to him, but the words of the Holy Ghost Rev. 12. 11. *He that is unjust, let him be unjust still: And he which is filthy, let him be filthy still.*

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